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*Official documents connected with
the definition of the dogma of the ...*

Catholic Church. Pope
(1846–1878 : Pius IX), Catholic Church



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The Immaculate Conception.



I approve of the publication, by Messrs. JOHN MURPHY & Co., of the Papal Definition, and other documents respecting the Immaculate Conception.

† FRANCIS PATRICK,
Archbishop of Baltimore.

BALTIMORE, 14th May, 1855.



DESIGNED BY J. T. W. WOOD

THE IMMACULATE CONCEPTION

IN WHICH THE MARY AND HER CHILD ARE SHOWN IN THE ACT OF

THEIR CONCEPTION



OFFICIAL DOCUMENTS

CONNECTED WITH THE

DEFINITION OF THE DOGMA

OF THE

Immaculate Conception

OF THE

BLESSED VIRGIN MARY.

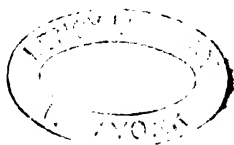
In Latin and English.

WITH A COMPLETE LIST OF THE CARDINALS AND PRELATES
PRESENT IN THE BASILICA OF ST. PETER,

THE 8TH DECEMBER, 1854.

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PREFACE.

THE papers comprised in this volume need no preface to set forth their value, or increase the interest of the important event they are collected to commemorate. They are the official documents relating to the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary. From them we may learn the solicitude of the Church to guard unchanged the deposit of faith, and her zeal to promote the sanctification of her children by unfolding for their instruction those sacred truths which God has revealed to secure his merciful ends.

The eighth of December, 1854, must be numbered among the most memorable days of the nineteenth century. We know that many, long since gathered to the eternal abodes of heavenly glory, longed to see this day. They were men who walked in holiness before God; they were, moreover, gifted with extraordinary graces; but this one they did not possess; it has been reserved for those who are, perhaps, far less worthy in the

sight of Heaven. They saw, and bore witness to this truth; but it was as the traveller who sees the sun shrouded in the morning mist. The orient has now arisen in full splendor, and no longer can its beams seem in any way less bright than they are. We have seen the day when so much has been fulfilled, that the venerable Pontiff has been moved to say, that he has done so much for the glory of the Mother of God, that he sees not well how more could be done; thus "honoring in her, more and more, her only-begotten Son, Jesus Christ our Lord, since the honor and praise that are offered to the Mother redound to the glory of the Son."

Thus, the last and the brightest jewel has been added to the crown of Mary; and, surely, to those who love her as their Mother, the day of so great a triumph must be a day of joy, ever memorable and dearly to be cherished.

Besides, what consolation to the Catholic heart to see, even in this his day, things that are to its peace; that Peter still speaks and confirms his brethren; that his Church is the living stream, ever flowing from the mount of God. "I saw upon a mountain a Lamb standing, from beneath whose feet there flows a living stream. The stream of the river maketh joyful the city of God."

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SANCTISSIMI DOMINI NOSTRI PII

DIVINA PROVIDENTIA

P A P Æ I X.

ALLOCUTIO

HABITA IN CONSISTORIO SECRETO

DIE 1. DECEMBRIS MDCCCLIV.

VENERABILES FRATRES:

INTER graves multiplicesque angustias et aerumnas, quibus affligimur, maximam certe Nobis et universae Ecclesiae laetitiam parat clementissimus misericordiarum Pater, et Deus totius consolationis. Iam enim prope esse videtur, Venerabiles Fratres, optatissimus ille aequae ac iucundissimus dies, quo Immaculatus sanctissimae Dei Genitricis Virginis Mariae Conceptus suprema Nostra auctoritate decernatur. Nulla quidem maior laetandi causa Nobis in hac vita

contingere poterat, cum eiusmodi decretum vel maxime conducat ad magis atque magis augendum fovendumque hic in terris honorem, cultum et venerationem erga gloriosissimam illam Virginem, quae exaltata super omnes Angelorum choros, Sanctorumque ordines, ac potentissima apud Eum, quem genuit, deprecatrix assidue pro universo Christiano populo intercedit in caelis.

Optime nostis, quanta in catholico orbe erga Immaculatum Deiparae Conceptum quotidie magis extiterit pietas et cultus, et quanto studio Ecclesia ac Praedecessores Nostri hanc pietatem, cultum, atque doctrinam tueri, fovere, ac promovere gloriati fuerint, et quibus iteratis enixisque precibus non solum catholici Antistites, verum etiam Summi Principes postulaverint, ut Immaculata Dei Matris Conceptio ab hac Apostolica Sede veluti catholicae fidei dogma definiretur.

Cum autem huiusmodi postulationes felicis recordationis Gregorio XVI. Praedecessori Nostro ac Nobis ipsis oblatae fuerint, tum ab exordio Nostri Pontificatus curas cogitationesque in hanc rem intentissimo studio convertimus. Sed omnem in tanti momenti negotio maturitatem adhibere volentes instituimus, veluti probe cognoscitis, peculiarem ex pluribus amplissimi vestri Ordinis Congregationem, ac plures ex Clero saeculari et regulari viros theologicis disciplinis apprime excultos selegimus, ut hoc argumentum accuratissimo examine perpendere, suasque sententias Nobis exponerent. Deinde encyclicam quoque Epistolam die 2 Februarii Anno millesimo octingentesimo quadragésimo nono Gaietae datam ad omnes Catholici orbis Sacrorum Antistites misimus, ut suis litteris Nobis significarent quae proprii cuiusque Cleri, populi que fidelis esset erga Immaculatam Dei-

parae Conceptionem pietas, et quid ipsi potissimum Episcopi de hac re sentirent, quidve exoptarent.

Postquam singulari certe animi Nostri gaudio tum ex commemoratae peculiaris Congregationis suffragiis, tum ex omnium fere Episcoporum responsis, atque ex eorundem Theologorum votis intelleximus, hanc definitionem a Nobis summopere expostulari, Apostolicarum Litterarum exemplar conficiendum, Vobisque communicandum esse mandavimus. Itaque post haec omnia hodierno die de hac gravissima re, dum divini luminis opem demississime imploramus, vestras quoque sententias, servato a Praedecessoribus Nostris more, perlibenter exquirimus. Placet ne igitur Vobis, ut dogmaticum de Immaculata beatissimae Virginis Mariae Conceptione proferamus decretum?

HABITIS OMNIBVS SVFFRAGIIS PONTIFEX HAEC ADIECIT.

Venerabiles Fratres, summa certe afficimur iucunditate, cum vestra suffragia Nostri votis respondere videamus. Itaque iam nunc diem octavum huius mensis Decembris, quo de gloriosissimae Virginis Conceptione festum ab universa Ecclesia concelebratur, indicimus pro emittendo ac vulgando hoc decreto, atque id solemni ritu et pompa in Patriarchali Nostra Vaticana Basilica peragemus. Interim vero ne intermittatis a Deo enixius semper exposcere, ut, Ipso favente et inspirante, maximam hanc rem ad divini sui nominis gloriam, ad beatissimae Virginis decus et ornamentum, atque ad catholicae fidei exaltationem, et christianae religionis augmentum conficere possimus.

ALLOCUTION

*Of our Holy Father, Pius IX., by the providence of God,
Pope, delivered in the Secret Consistory
held December 1st, 1854.*

VENERABLE BRETHREN:

Amidst the grievous and manifold difficulties and troubles by which we are afflicted, the most tender Father of mercies and God of all consolation is preparing an exceeding great joy for us and for the whole Church. For now, Venerable Brethren, that long desired and most happy day seems to be near, on which the Immaculate Conception of the most holy Virgin Mary, mother of God, may be defined by our supreme

authority. No greater cause of joy could happen to us in this life, since that decree may greatly conduce to increase and foster, more and more, the honor, devotion and veneration towards that most glorious Virgin, who being exalted above all the choirs of angels, and orders of saints, and being a most powerful mediatrix with Him, whom she bore, intercedes in heaven for the whole Christian Church.

You are fully aware how great piety and devotion throughout the Catholic world towards the Immaculate Conception of the mother of God has daily increased, and with what zeal the Church and our predecessors have gloried in fostering and promoting this piety and devotion, and defending this doctrine, and with what repeated and earnest prayers not only Catholic bishops, but also the most distinguished personages, have besought the Apostolic See to define the Im-

maculate Conception of the mother of God as a dogma of Catholic faith.

As petitions of this kind were addressed to our predecessor of happy memory, Gregory XVI., and also to ourselves, we have, from the beginning of our pontificate, bestowed our care and thoughts on this matter with the closest application. But desirous of using all deliberation in an affair of so much moment, as you truly know, we appointed a special congregation, composed of several of your distinguished body, as well as members of the secular and regular clergy thoroughly versed in theological learning, to weigh this subject with the most studious attention, and make known their sentiments to us. Afterwards we also sent an encyclical letter, given at Gaeta, February 2, 1849, to all the prelates of the Catholic world, that they should inform us by their letters what was the belief of their

own clergy and the faithful concerning the Immaculate Conception of the mother of God, and chiefly what the bishops themselves thought of this subject, or what they desired in relation to it.

When to the great joy of our heart we learned, both by the testimonies of the aforesaid special congregation and the answers of almost all the bishops, as well as the desires of the same theologians, this definition was most earnestly demanded, we commanded a draft of an Apostolic letter to be made and to be communicated to you. Wherefore, after all these measures, we to-day, while humbly imploring the aid of divine light, desire to know most freely your sentiments also on this most important subject. Does it please you, therefore, that we should issue a dogmatic definition of the Immaculate Conception of the most blessed Virgin Mary?

The Votes of all having been given, the Pontiff continued :

Venerable Brethren, we are truly affected with great joy since we observe your votes correspond to our desires. We therefore name the eighth day of this month of December, on which the feast of the Immaculate Conception is celebrated by the Universal Church, for issuing and publishing this decree, and we will do it with solemn rite and ceremony in our Patriarchal Vatican Basilica. But in the mean time do not cease to beg of God, that under His favor and inspiration we may happily accomplish this important affair to the glory of His divine name, to the honor and praise of the most blessed Virgin, as well as the exaltation of the Catholic faith, and the advancement of the Christian religion.

SANCTISSIMI DOMINI NOSTRI PII DIVINA PROVIDENTIA
PAPE IX. LITTERÆ APOSTOLICÆ DE DOGMATICA
DEFINITIONE IMMACULATÆ CONCEPTI-
ONIS VIRGINIS DEIPARÆ.

Pius Episcopus, Servus servorum Dei.

Ad Perpetuam rei Memoriam.

INEFFABILIS Deus, cujus viae misericordia et veritas, cujus voluntas omnipotentia, et cujus sapientia attingit a fine usque ad finem fortiter et disponit omnia suaviter, cum ab omni aeternitate praeviderit luctuosissimam totius humani generis ruinam ex Adami transgressione derivandam, atque in mysterio a saeculis abscondito primum suae bonitatis opus decreverit per Verbi incarnationem sacramento occultiore complere, ut contra misericors suum propositum homo

diabolicae iniquitatis versutia actus in culpam non periret, et quod in primo Adamo casurum erat, in secundo felicius erigeretur, ab initio et ante saecula Unigenito Filio suo matrem, ex qua caro factus in beata temporum plenitudine nasceretur, elegit atque ordinavit, tantoque prae creaturis universis est prosequutus amore, ut in illa una sibi propensissima voluntate complacuerit. Quapropter illam longe ante omnes Angelicos Spiritus, cunctosque Sanctos caelestium omnium charismatum copia de thesauro divinitatis deprompta ita mirifice cumulavit, ut Ipsa ab omni prorsus peccati labe semper libera, ac tota pulchra et perfecta eam innocentiae et sanctitatis plenitudinem prae se ferret, qua major sub Deo nullatenus intelligitur, et quam praeter Deum nemo assequi cogitando potest. Et quidem decebat omnino, ut perfectissimae sanctitatis splendoribus semper ornata fulgeret, ac vel

ab ipsa originalis culpa labe plane immunis amplissimum de antiquo serpente triumphum referret tam venerabilis mater, cui Deus Pater unicum Filium suum, quem de corde suo aequalem sibi genitum tamquam seipsum diligit, ita dare disposuit, ut naturaliter esset unus idemque communis Dei Patris, et Virginis Filius, et quam ipse Filius substantialiter facere sibi matrem elegit, et de qua Spiritus Sanctus voluit, et operatus est, ut conciperetur et nasceretur ille, de quo ipse procedit.

Quam originalem augustae Virginis innocentiam cum admirabili ejusdem sanctitate, praeelsaque Dei Matris dignitate omnino cohaerentem catholica Ecclesia, quae a Sancto semper edocta Spiritu columna est ac firmamentum veritatis, tamquam doctrinam possidens divinitus acceptam, et caelestis revelationis deposito comprehensam multiplici continenter ratione, splendidisque

factis magis in dies explicare, proponere, ac fovere nunquam destitit. Hanc enim doctrinam ab antiquissimis temporibus vigentem, ac fidelium animis penitus insitam, et Sacrorum Antistitum curis studiisque per catholicum orbem mirifice propagatam ipsa Ecclesia luculentissime significavit, cum ejusdem Virginis Conceptionem publico fidelium cultui ac venerationi proponere non dubitavit. Quo illustri quidem facto ipsius Virginis Conceptionem veluti singularem, miram, et a reliquorum hominum primordiis longissime secretam, et omnino sanctam colendam exhibuit, cum Ecclesia nonnisi de Sanctis dies festos concelebrat. Atque idcirco vel ipsissima verba, quibus divinae Scripturae de increata Sapientia loquuntur, ejusque sempiternas origines repraesentant, consuevit tum in ecclesiasticis officiis, tum in sacrosancta Liturgia adhibere, et ad illius Virginis primordia transferre, quae uno

eodemque decreto cum Divinae Sapientiae incarnatione fuerant praestituta.

Quamvis autem haec omnia penes fideles ubique prope recepta ostendant, quo studio ejusmodi de Immaculata Virginis Conceptione doctrinam ipsa quoque Romana Ecclesia omnium Ecclesiarum mater et magistra fuerit prosequuta, tamen illustra hujus Ecclesiae facta digna plane sunt, quae nominatim recenseantur, cum tanta sit ejusdem Ecclesiae dignitas, atque auctoritas, quanta illi omnino debetur, quae est Catholicae veritatis et unitatis centrum, in qua solum inviolabiliter fuit custodita religio, et ex qua traducem fidei reliquae omnes Ecclesiae mutuuntur oportet. Itaque eadem Romana Ecclesia nihil potius habuit, quam eloquentissimis quibusque modis Immaculatam Virginis Conceptionem, ejusque cultum et doctrinam asserere, tueri, promovere et vindicare. Quod apertissime

planissimeque testantur et declarant tot insignia sane acta Romanorum Pontificum Decessorum Nostrorum, quibus in persona Apostolorum Principis ab ipso Christo Domino divinitus fuit commissa suprema cura atque potestas pascendi agnos et oves, confirmandi fratres, et universam regendi et gubernandi Ecclesiam.

Enimvero Praedecessores Nostri vehementer gloriati sunt Apostolica sua auctoritate festum Conceptionis in Romana Ecclesia instituere, ac proprio officio, propriaque missa, quibus praerogativa immunitatis ab hereditaria labe manifestissime asserebatur, augere, honestare, et cultum jam institutum omni ope promovere, amplificare sive erogatis indulgentiis, sive facultate tributa civitatibus, provinciis, regnisque, ut Deiparam sub titulo Immaculae Conceptionis patronam sibi deligerent, sive comprobatis Sodalitatibus, Congregationibus, Religiosisque

Familiis ad Immaculatae Conceptionis honorem institutis, sive laudibus eorum pietati delatis, qui monasteria xenodochia, altaria, templa sub Immaculati Conceptus titulo erexerint, aut sacramenti religione interposita Immaculatam Deiparae Conceptionem strenue propugnare spoponderint. Insuper summopere laetati sunt decernere Conceptionis festum ab omni Ecclesia esse habendum eodem censu ac numero, quo festum Nativitatis, idemque Conceptionis festum cum octava ab universa Ecclesia celebrandum, et ab omnibus inter ea, quae praecepta sunt, sancte colendum, ac Pontificiam Cappellam in Patriarchali Nostra Liberiana Basilica die Virginis Conceptioni sacro quotannis esse peragendam. Atque exoptantes in fidelium animis quotidie magis fovere hanc de Immaculata Deiparae Conceptione doctrinam, eorumque pietatem excitare ad ipsam Virginem sine labe originali concep-

tam colendam, et venerandam, gavisī sunt quam libentissime facultatem tribuere, ut in Lauretanis Litaniis, et in ipsa Missae praefatione Immaculatus ejusdem Virginis proclamaretur Conceptus, atque adeo lex credendi ipsa supplicandi lege statueretur. Nos porro tantorum Praedecessorum vestigiis inhaerentes non solum quae ab ipsis pietissime sapientissimeque fuerant constituta probavimus, et recepimus, verum etiam memores institutionis Sixti IV. proprium de Immaculata Conceptione officium auctoritate Nostra munivimus, illiusque usum universae Ecclesiae laetissimo prorsus animo concessimus.

Quoniam vero quae ad cultum pertinent, intimo plane vinculo cum ejusdem objecto conserta sunt, neque rata et fixa manere possunt, si illud anceps sit, et in ambiguo versetur, idcirco Decessores Nostri Romani Pontifices omni cura Conceptionis cultum

amplificantes, illius etiam objectum ac doctrinam declarare, et inculcare, impensissime studuerunt. Etenim clare aperteque docuere, festum agi de Virginis Conceptione, atque uti falsam, et ab Ecclesiae mente alienissimam proscripserunt illorum opinionem, qui non Conceptionem ipsam, sed sanctificationem ab Ecclesia coli arbitrarentur et affirmarent. Neque mitius cum iis agendum esse existimarunt, qui ad labefactandam de Immaculata Virginis Conceptione doctrinam excogitato inter primum atque alterum Conceptionis instans et momentum discrimine, asserebant, celebrari quidem Conceptionem, sed non pro primo instanti atque momento. Ipsi namque Praedecessores Nostri suarum partium esse duxerunt, et beatissimae Virginis Conceptionis festum, et Conceptionem pro primo instanti tanquam verum cultus objectum omni studio tueri ac propugnare. Hinc decretoria plane verba, quibus Alex-

ander VII. Decessor Noster sinceram Ecclesiae mentem declaravit, inquiens:—"Sane vetus est Christifidelium erga ejus beatissimam Matrem Virginem Mariam pietas sentientium, ejus animam in primo instanti creationis, atque infusionis in corpus fuisse speciali Dei gratia et privilegio, intuitu meritorum Jesu Christi ejus Filii humani generis Redemptoris, a macula peccati originalis, praeservatam immunem, atque in hoc sensu ejus Conceptionis festivitatem solemni ritu colentium, et celebrantium."*

Atque illud in primis solemne quoque fuit iisdem Decessoribus Nostris doctrinam de Immaculata Dei matris Conceptione sartam tectamque omni cura, studio et contentione tueri. Etenim non solum nullatenus passi sunt, ipsam doctrinam quovis modo a quopiam notari, atque traduci, verum etiam

* Alexander VII. Const. Sollicitudo omnium Ecclesiarum VIII. Decembris, 1661.

longe ulterius progressi perspicuis declarationibus, iteratisque vicibus edixerunt, doctrinam, qua Immaculatam Virginis Conceptionem profitemur, esse, suoque merito haberi cum ecclesiastico cultu plane consonam, eamque veterem, ac prope universalem et ejusmodi, quam Romana Ecclesia sibi fovendam, tuendamque suscepit, atque omnino dignam, quae in sacra ipsa Liturgia, solemnibusque precibus usurparetur. Neque his contenti, ut ipsa de Immaculato Virginis Conceptu doctrina inviolata persisteret, opinionem huic doctrinae adversam sive publice, sive privatim defendi posse severissime prohibere, eamque multiplici veluti vulnere confectam esse voluerunt. Quibus repetitis luculentissimisque declarationibus, ne inanes viderentur, adjecere sanctionem: quae omnia laudatus Praedecessor Noster Alexander VII. his verbis est complexus:—

“ Nos considerantes, quod Sancta Romana

Ecclesia de Intemeratae semper Virginis Mariae Conceptione festum solemniter celebrat, et speciale ac proprium super hoc officium olim ordinavit juxta piam, devotam, et laudabilem institutionem, quae a Sixto IV. Praedecessore Nostro tunc emanavit; volentesque laudabili huic pietati, devotioni, et festo, ac cultui secundum illam exhibito, in Ecclesia Romana post ipsius cultus institutionem nunquam immutato; Romanorum Pontificum Praedecessorum Nostrorum exemplo, favere, nec non tueri pietatem, et devotionem hanc colendi, et celebrandi beatissimam Virginem, praeveniente scilicet Spiritus Sancti gratia, a peccato originali praeservatam, cupientesque in Christi grege unitatem spiritus in vinculo pacis, sedatis offensionibus, et jurgiis amotisque scandalis conservare: ad praefatorum Episcoporum cum Ecclesiarum suarum Capitulis, ac Philippi Regis, ejusque Regnorum oblatam Nobis in-

stantiam, ac preces; Constitutiones, et Decreta, a Romanis Pontificibus Praedecessoribus Nostris, et praecipue a Sixto IV., Paulo V. et Gregorio XV. edita in favorem sententiae asserentis, Animam beatæ Mariæ Virginis in sui creatione, et in corpus infusione, Spiritus Sancti gratia donatam, et a peccato originali praeservatam fuisse, nec non et in favorem festi, et cultus Conceptionis ejusdem Virginis Deiparae secundum piam istam sententiam, ut praefertur, exhibiti, innovamus, et sub censuris, et poenis in eisdem Constitutionibus contentis, observari, mandamus.

“ Et insuper omnes et singulos, qui praefatas Constitutiones, seu Decreta ita pergent interpretari, ut favorem per illas dictae sententiae, et festo seu cultui secundum illam exhibito, frustrentur, vel qui hanc eandem sententiam, festum seu cultum in disputationem revocare, aut contra ea quoquo modo

directe, vel indirecte aut quovis praetextu, etiam definibilitatis ejus examinandae, sive Sacram Scripturam, aut Sanctos Patres, sive Doctores glossandi vel interpretandi, denique alio quovis praetextu seu occasione, scripto seu voce loqui, concionari, tractare, disputare, contra ea quidquam determinando, aut asserendo, vel argumenta contra ea afferendo, et insoluta relinquendo, aut alio quovis inexcogitabili modo disserendo ausi fuerint; praeter poenas et censuras in Constitutionibus Sixti IV. contentas, quibus illos subiacere volumus, et per praesentes subjicimus, etiam concionandi, publice legendi, seu docendi, et interpretandi facultate, ac voce activa, et passiva in quibuscumque electionibus, eo ipso absque alia declaratione privatos esse volumus; nec non ad concionandum, publice legendum, docendum, et interpretandum perpetuae inhabilitatis poenas ipso facto incurrere absque alia decla-

ratione; a quibus poenis nonnisi a Nobis ipsis, vel a Successoribus Nostris Romanis Pontificibus absolvi, aut super iis dispensari possint: nec non eosdem aliis poenis, nostro, et eorundem Romanorum Pontificum Successorum Nostrorum arbitrio infligendis, pariter subjacere volumus, prout subjicimus per praesentes, innovantes Pauli V. et Gregorii XV. superius memoratas Constitutiones sive Decreta.

“Ac libros, in quibus praefata sententia, festum, seu cultus secundum illam in dubium revocatur, aut contra ea quomodocumque, ut supra, aliquid scribitur aut legitur, seu locutiones, conciones, tractatus, et disputationes contra eadem continentur; post Pauli V. supra laudatum Decretum edita, aut in posterum quomodolibet edenda, prohibemus sub poenis et censuris in Indice librorum prohibitorum contentis, et ipso facto absque alia declaratione pro ex-

c

presse prohibitis haberi volumus et mandamus.”

Omnes autem norunt quanto studio haec de Immaculata Deiparae Virginis Conceptione doctrina a spectatissimis Religiosis Familiis, et celebrioribus Theologicis Academiis ac praestantissimis rerum divinarum scientia Doctoribus fuerit tradita, asserta ac propugnata. Omnes pariter norunt quantopere solliciti fuerint Sacrorum Antistites vel in ipsis ecclesiasticis conventibus palam publiceque profiteri, sanctissimam Dei Genitricem Virginem Mariam ob praevisa Christi Domini Redemptoris merita nunquam originali subjacuisse peccato, sed praeservatam omnino fuisse ab originis labe, et idcirco sublimiori modo redemptam. Quibus illud profecto gravissimum, et omnino maximum accedit, ipsam quoque Tridentinam Synodum, cum dogmaticum de peccato originali ederet decretum, quo juxta sacrarum Scrip-

turarum, sanctorumque Patrum, ac probatissimorum Conciliorum testimonia statuit, ac definivit, omnes homines nasci originali culpa infectos, tamen solemniter declarasse, non esse suae intentionis in decreto ipso, tantaque definitionis amplitudine comprehendere beatam, et immaculatam Virginem Dei Genitricem Mariam. Hac enim declaratione Tridentini Patres, ipsam beatissimam Virginem ab originali labe solutam pro rerum temporumque adjunctis satis innuerunt, atque adeo perspicue significarunt, nihil ex divinis litteris, nihil ex traditione, Patrumque auctoritate rite afferri posse, quod tantae Virginis praerogativae quovis modo refragetur.

Et re quidem vera hanc de Immaculata beatissimae Virginis Conceptione doctrinam quotidie magis gravissimo Ecclesiae sensu, magisterio, studio, scientia, ac sapientia tam splendide explicatam, declaratam, confirma-

tam, et apud omnes catholici orbis populos, ac nationes mirandum in modum propagatam, in ipsa Ecclesia semper extitisse veluti a maioribus acceptam, ac revelatae doctrinae caractere insignitam illustria venerandae antiquitatis Ecclesiae orientalis et occidentalis monumenta validissime testantur. Christi enim Ecclesia sedula depositorum apud se dogmatum custos, et vindex nihil in his unquam permutat, nihil minuit, nihil addit, sed omni industria vetera fideliter, sapienterque tractando si qua antiquitus informata sunt, et Patrum fides sevit, ita limare, expolire studet, ut prisca illa caelestis doctrinae dogmata accipiant evidentiam, lucem, distinctionem, sed retineant plenitudinem, integritatem, proprietatem, ac in suo tantum genere crescant, in eodem scilicet dogmate, eodem sensu, eademque sententia.

Equidem Patres, Ecclesiaeque Scriptores caelestibus edocti eloquiis nihil antiquius

habuere, quam in libris ad explicandas Scripturas, vindicanda dogmata, erudientosque fideles elucubratis summam Virginis sanctitatem, dignitatem, atque ab omni peccati labe integritatem, ejusque praeclaram de teterrimo humani generis hoste victoriam multis mirisque modis certatim praedicare atque efferre. Quapropter enarrantes verba, quibus Deus praeparata renovandis mortalibus suae pietatis remedia inter ipsa mundi primordia praenuntians et deceptoris serpentis retudit audaciam, et nostri generis spem mirifice erexit inquit "Inimicitias ponam inter te et mulierem, semen tuum et semen illius" docuere, divino hoc oraculo clare aperteque praemonstratum fuisse misericordem humani generis Redemptorem, scilicet Unigenitum Dei Filium Christum Jesum, ac designatam beatissimam Ejus Matrem Virginem Mariam, ac simul ipsissimas utriusque contra diabolum inimicitias insigniter ex-

pressas. Quocirca sicut Christus Dei hominumque mediator humana assumpta natura delens quod adversus nos erat chirographum decreti, illud cruci triumphator affixit, sic sanctissima Virgo arctissimo, et indissolubili vinculo cum Eo conjuncta una cum Illo, et per Illum sempiternas contra venenosum serpentem inimicitias exercens, ac de ipso plenissime triumphans illius caput immaculato pede contrivit.

Hunc eximium, singularemque Virginis triumphum, excellentissimamque innocentiam, puritatem, sanctitatem ejusque ab omni peccati labe integritatem, atque ineffabilem caelestium omnium gratiarum, virtutum, ac privilegiorum copiam, et magnitudinem iidem Patres viderunt tum in arca illa Noe, quae divinitus constituta a communi totius mundi naufragio plane salva et incolumis evasit; tum in scala illa, quam de terra ad coelum usque pertingere vidit Jacob, cujus gradibus

Angeli Dei ascendebant, et descendebant, cujusque vertici ipse innitebatur Dominus; tum in rubo illo, quem in loco sancto Moyses undique ardere, ac inter crepitantes ignis flammis non jam comburi aut jacturam vel minimam pati, sed pulchre virescere ac florescere conspexit; tum in illa inexpugnabili turri a facie inimici, ex qua mille clypei pendent, omnisque armatura fortium; tum in horto illo concluso, qui nescit violari, neque corrumpi ullis insidiarum fraudibus; tum in corusca illa Dei civitate, cujus fundamenta in montibus sanctis; tum in augustissimo illo Dei templo, quod divinis refulgens splendoribus plenum est gloria Domini; tum in aliis ejusdem generis omnino plurimis, quibus, excelsam Deiparae dignitatem, ejusque illibatam innocentiam, et nulli unquam naevo obnoxiam sanctitatem insigniter praeuntiatam fuisse Patres tradiderunt.

Ad hanc eandem divinorum munerum ve-

luti summam, originalemque Virginis, de qua natus est Jesus, integritatem describendam iidem Prophetarum adhibentes eloquia non aliter ipsam augustam Virginem concelebrarunt, ac uti columbam mundam, et sanctam Jerusalem, et excelsum Dei thronum, et arcam sanctificationis et domum, quam sibi aeterna aedificavit Sapientia, et Reginam illam, quae deliciis affluens, et innixa super Dilectum suum ex ore Altissimi prodivit omnino perfecta, speciosa ac penitus cara Deo, et nullo unquam labis naevo maculata. Cum vero ipsi Patres, Ecclesiaeque Scriptores animo menteque reputarent, beatissimam Virginem ab Angelo Gabriele sublimissimam Dei Matris Dignitatem ei nuntiante, ipsius Dei nomine et jussu gratia plenam fuisse nuncupatam docuerunt hac singulari solennique salutatione nunquam alias audita ostendi, Deiparam fuisse omnium divinarum gratiarum sedem, omnibusque divini Spiritus

charismatibus exornatam, immo eorundem charismatum infinitum prope thesaurum, abyssumque inexhaustam, adeo ut nunquam maledicto obnoxia, et una cum Filio perpetuae benedictionis particeps ab Elisabeth divino acta Spiritu audire meruerit *benedicta Tu inter mulieres, et benedictus fructus ventris tui.*

Hinc non luculenta minus, quam concors eorundem sententia, gloriosissimam Virginem, cui fecit magna, qui Potens est, ea caelestium, omnium donorum vi, ea gratiae plenitudine, eaque innocentia emicuisse, qua veluti ineffabile Dei miraculum, immo omnium miraculorum apex, ac digna Dei mater extiterit, et ad Deum ipsum pro ratione creatae naturae, quam proxime accedens omnibus, qua humanis, qua angelicis praeconiis celsior evaserit. Atque idcirco ad originalem Dei Genitricis innocentiam, justitiamque vindicandam, non Eam modo cum Heva adhuc virgine, adhuc innocente, adhuc incorrupta,

et nondum mortiferis fraudulentissimi serpentis insidiis decepta saepissime contulerunt, verum etiam mira quadam verborum, sententiarumque varietate praetulerunt. Heva enim serpenti misere obsequuta et ab originali excidit innocentia, et illius mancipium evasit, sed beatissima Virgo originale donum jugiter augens, quin serpenti aures unquam praeberit, illius vim potestatemque virtute divinitus accepta funditus labefactavit.

Quapropter nunquam cessarunt Deiparam appellare vel lilium inter spinas, vel terram omnino intactam, virgineam, illibatam, immaculatam, semper benedictam, et ab omni peccati contagione liberam, ex qua novus formatus est Adam, vel irreprehensibilem, lucidissimum, amoenissimumque innocentiae, immortalitatis, ac deliciarum paradisum a Deo ipso consitum et ab omnibus venenosi serpentis insidiis defensum, vel lignum im-

marcescibile, quod peccati vermis nunquam corruerit, vel fontem semper illimem, et Spiritus Sancti virtute signatum, vel divinisimum templum, vel immortalitatis thesaurum, vel unam et solam non mortis sed vitae filiam, non irae sed gratiae germen, quod semper virens ex corrupta infectaque radice singulari Dei providentia praeter statas communesque leges effloruerit. Sed quasi haec, licet splendidissima, satis non forent, propriis definitisque sententiis edixerunt, nullam prorsus, cum de peccatis agitur, habendam esse quaestionem de sancta Virgine Maria, cui plus gratiae collatum fuit ad vincendum omni ex parte peccatum; tum professi sunt, gloriossimam Virginem fuisse parentum reparatricem, posterorum vivificatricem, a saeculo electam, ab Altissimo sibi praeparatam, a Deo, quando ad serpentem ait, inimicitias ponam inter te et mulierem, praedictam, quae procul dubio venenatum ejusdem ser-

pentis caput contrivit; ac propterea affirmarunt, eandem beatissimam Virginem fuisse per gratiam ab omni peccati labe integram, ac liberam ab omni contagione et corporis, et animae, et intellectus, ac semper cum Deo conversatam, et sempiterno foedere cum Illo conjunctam, nunquam fuisse in tenebris, sed semper in luce, et idcirco idoneum plane extitisse Christo habitaculum non pro habitu corporis, sed pro gratia originali.

Accedunt nobilissima effata, quibus de Virginis Conceptione loquentes testati sunt, naturam gratiae cessisse ac stetisse tremulam pergere non sustinentem; nam futurum erat, ut Dei Genetrix Virgo non antea ex Anna conciperetur, quam gratia fructum ederet: concipi siquidem primogenitam oportebat, ex qua concipiendus esset omnis creaturae primogenitus. Testati sunt carnem Virginis ex Adam sumptam maculas Adae non admisisse, ac propterea beatissimam

Virginem tabernaculum esse ab ipso Deo creatum, Spiritu Sancto formatum, et purpureae revera operae, quod novus ille Beseleel auro intextum variumque effinxit, eademque esse meritoque celebrari ut illam, quae proprium Dei opus primum extiterit, ignitis maligni telis latuerit, et pulchra natura, ac labis prorsus omnis nescia, tamquam aurora undequaque rutilans in mundum prodiverit in sua Conceptione Immaculata. Non enim decebat, ut illud vas electionis communibus lacesseretur injuriis, quoniam plurimum a ceteris differens, natura communicavit non culpa, immo prorsus decebat ut sicut Unigenitus in coelis patrem habuit, quem Sera- phim ter sanctum extollunt, ita matrem haberet in terris, quae nitore sanctitatis nunquam caruerit. Atque haec quidem doctrina adeo majorum mentes, animosque occupavit, ut singularis et omnino mirus penes illos invaluerit loquendi usus, quo Deiparam sac-

pissime compellarunt immaculatam, omnique
 ex parte immaculatam, innocentem et inno-
 centissimam, illibatam et undequaque illiba-
 tam, sanctam et ab omni peccati sorde alien-
 issimam, totam puram, totam intemeratam,
 ac ipsam prope puritatis et innocentia for-
 mam, pulchritudine pulchriorem, venustate
 venustiore, sanctiorem sanctitate, solamque
 sanctam, purissimamque anima et corpore,
 quae supergressa est omnem integritatem et
 virginitatem, ac sola tota facta domicilium
 universarum gratiarum Sanctissimi Spiritus,
 et quae, solo Deo excepto, extitit cunctis
 superior, et ipsis Cherubim et Seraphim, et
 omni exercitu Angelorum *natura pulchrior,*
formosior et sanctior, cui praedicandae cae-
 lestes et terrenae linguae minime sufficiunt.
 Quem usum ad sanctissimae quoque Litur-
 giae monumenta atque Ecclesiastica officia
 sua veluti sponte fuisse traductum, et in illis
 passim recurrere, ampliterque dominari nemo

ignorat, cum in illis Deipara invocetur et praedicetur veluti una incorrupta pulchritudinis columba, veluti rosa semper vicens, et undequaque purissima, et semper immaculata semperque beata ac celebretur uti innocentia, quae numquam fuit laesa, et altera Heva, quae Emmanuelem peperit.

Nil igitur mirum si de Immaculata Deiparae Virginis Conceptione doctrinam iudicio Patrum divinis litteris consignatam, tot gravissimis eorundem testimoniis traditam, tot illustribus venerandae antiquitatis monumentis expressam et celebratam, ac maximo gravissimoque Ecclesiae iudicio propositam et confirmatam tanta pietate, religione et amore ipsius Ecclesiae Pastores, populi que fideles quotidie magis profiteri sint gloriati, ut nihil iisdem dulcius, nihil carius, quam ferventissimo affectu Deiparam Virginem absque labe originali conceptam ubique colere, venerari, invocare, et praedi-

care. Quamobrem ab antiquis temporibus Sacrorum Antistites, Ecclesiastici viri regulares Ordines, ac vel ipsi Imperatores et Reges ab hac Apostolica Sede enixe efflagitarunt, ut Immaculata sanctissimae Dei Genetricis Conceptio veluti catholicae fidei dogma definiretur Quae postulationes hac nostra quoque aetate iteratae fuerunt ac potissimum felicitis recordationis Gregorio XVI. Praedecessori Nostro, ac Nobis ipsis oblatae sunt tum ab Episcopis, tum a Clero saeculari, tum a Religiosis, Familiis, ac summis Principibus et fidelibus populis.

Nos itaque singulari animi Nostra gaudio haec omnia probe noscentes, ac serio considerantes, vix dum licet immeriti arcano divinae Providentiae consilio ad hanc sublimem Petri Cathedram evecti totius Ecclesiae gubernacula tractanda suscepimus, nihil certe antiquius habuimus, quam pro summa Nostra vel a teneris annis erga sanctissimam Dei

Genetricem Virginem Mariam veneratione, pietate et affectu ea omnia peragere, quae adhuc in Ecclesiae votis esse poterant, ut beatissimae Virginis honor augeretur, ejusque praerogativae uberiori luce niterent. Omnem autem maturitatem adhibere volentes constituimus peculiarem VV. FF. NN. S. R. E. Cardinalium religione, consilio, ac divinarum rerum scientia illustrium Congregationem, et viros ex clero tum saeculari, tum regulari, theologicis disciplinis apprime excultos selegimus, ut ea omnia, quae Immaculatam Virginis Conceptionem respiciunt, accuratissime perpenderent, propriamque sententiam ad Nos deferrent. Quamvis autem Nobis ex receptis postulationibus de definienda tandem aliquando Immaculata Virginis Conceptione perspectus esset plurimorum Sacrorum Antistitum sensus, tamen Encyclicas Litteras die 2 Februarii anno 1849 Gajetae datas ad omnes Venerabiles

Fratres totius catholici orbis Sacrorum Antistites misimus, ut, adhibitis ad Deum precibus, Nobis scripto etiam significarent, quae esset suorum fidelium erga Immaculatam Deiparae Conceptionem pietas, ac devotio, et quid ipse praesertim Antistites de hac ipsa definitione ferenda sentirent, quidve exoptarent, ut, quo fieri solemnius posset, supremum Nostrum iudicium proferremus.

Non mediocri certe solatio affecti fuimus ubi eorundem Venerabilium Fratrum ad Nos responsa venerunt. Nam iidem incredibili quadam jucunditate laetitia, ac studio Nobis rescribentes non solum singularem suam, et proprii cujusque cleri, populiue fidelis erga Immaculatum beatissimae Virginis Conceptum pietatem, mentemque denuo confirmarunt, verum etiam communi veluti voto a Nobis expostularunt, ut Immaculata ipsius Virginis Conceptio supremo Nostro iudicio et auctoritate definiretur. Nec minori certe

interim gaudio perfusi sumus, cum VV. FF.
 • NN. S. R. E. Cardinales commemoratae peculiaris Congregationis, et praedicti Theologi Consultores a Nobis electi pari alacritate et studio post examen diligenter adhibitum hanc de Immaculata Deiparae Conceptione definitionem a Nobis efflagitaverint.

Post haec illustribus Praedecessorum Nostrorum vestigiis inhaerentes, ac rite recteque precedere optantes indiximus et habuimus Consistorium, in quo Venerabiles Fratres Nostros Sanctae Romanae Ecclesiae Cardinales alloquuti sumus, eosque summa animi Nostri consolatione audivimus a Nobis exposcere, ut dogmaticam de Immaculata Deiparae Virginis Conceptione definitionem emittere vellemus.

Itaque plurimum in Domino confisi advenisse temporum opportunitatem pro Immaculata sanctissimae Dei Genetricis Virginis Maria Conceptione definenda, quam

divina eloquia, veneranda traditio, perpetuus Ecclesiae sensus, singularis catholicorum Antistitum, ac fidelium conspiratio et insignia Praedecessorum Nostrorum acta, constitutiones mirifice illustrant atque declarant; rebus omnibus diligentissime perpensis et assiduus, fervidisque ad Deum precibus effusus minime cunctandum Nobis esse censuimus supremo Nostro iudicio Immaculatam ipsius Virginis Conceptionem sancire, definire, atque ita pientissimis catholici orbis desideriis, Nostraeque in ipsam sanctissimam Virginem pietati satisfacere, ac simul in Ipsa Unigenitum Filium suum Dominum Nostrum Jesum Christum magis atque magis honorificare, cum in Filium redundet quidquid honoris et laudis in Matrem impenditur.

Quare postquam nunquam intermisimus in humilitate et jejuniis privatas Nostras et publicas Ecclesiae preces Deo Patri per Filium Ejus offerre, ut Spiritus Sancti virtute men-

tem Nostram dirigere, et confirmare dignaretur, implorato universae caelestis Curiae praesidio, et advocato cum gemitibus Paraclito Spiritu, eoque sic adspirante, ad honorem Sanctae et Individuae Trinitatis, ad decus et ornamentum Virginis Deiparae, ad exaltationem Fidei catholicae, et Christianae Religionis augmentum, auctoritate Domini Nostri Jesu Christi, beatorum Apostolorum Petri, et Pauli ac Nostra declaramus, pronunciamus et definimus, doctrinam, quae tenet, beatissimam Virginem Mariam in primo instanti suae Conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpae labe praeservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam. Quapropter si qui secus ac a Nobis definitum est, quod Deus avertat, praesumpserint corde sentire, ii noverint, ac

porro sciant, se proprio iudicio condemnatos, naufragium circa fidem passos esse, et ab unitate Ecclesiae defecisse, ac praeterea facto ipso suo semet poenis a jure statutis subijcere si quod corde sentiunt, verbo aut scripto, vel alio quovis externo modo significare ausi fuerint.

Repletum quidem est gaudio os Nostrum et lingua Nostra exultatione, atque humillimas maximasque Christo Jesu Domino Nostro agimus et semper agemus gratias, quod singulari suo beneficio nobis licet immerentibus concesserit hunc honorem atque hanc gloriam et laudem sanctissimae suae Matri offerre et decernere. Certissima vero spe et omni prorsus fiducia nitimur fore, ut ipsa beatissima Virgo, quae tota pulchra et Immaculata venenosum crudelissimi serpentis caput contrivit, et salutem attulit mundo, quaeque Prophetarum, Apostolorumque praeconium, et honor Martyrum, omniumque

Sanctorum laetitia et corona, quaeque tutissimum cunctorum periclitantium perfugium et fidissima auxiliatrix, ac totius terrarum orbis potentissima apud Unigenitum Filium suum mediatrix, et conciliatrix, ac praeclarissimum Ecclesiae sanctae decus et ornamentum, firmissimumque praesidium cunctas semper interemit haereses, et fideles populos, gentesque a maximis omnis generis calamitatibus eripuit, ac Nos ipsos a tot ingruentibus periculis liberavit; velit validissimo suo patrocinio efficere, ut sancta Mater Catholica Ecclesia cunctis amotis difficultatibus, cunctisque profligatis erroribus, ubicumque gentium, ubicumque locorum quotidie magis vigeat, floreat, ac regnet a mari usque ad mare et a flumine usque ad terminos orbis terrarum, omnique pace, tranquillitate, ac libertate fruatur, ut rei veniam aegri medelam, pusilli corde robur, afflicti consolationem, periclitantes adjutorium obtineant, et omnes er-

rantes discussa mentis caligine ad veritatis ac justitiae semitam redeant, ac fiat unum ovile, et unus pastor.

Audiant haec Nostra verba omnes Nobis carissimi Catholicae Ecclesiae filii, et ardentiori usque pietatis, religionis, et amoris studio pergant colere, invocare, exorare, beatissimam Dei Genetricem Virginem Mariam sine labe originali conceptam, atque ad hanc dulcissimam misericordiae et gratiae Matrem in omnibus periculis, angustiis, necessitatibus, rebusque dubiis ac trepidis cum omni fiducia confugiant. Nihil enim timendum, nihilque desperandum Ipsa duce, Ipsa auspice, Ipsa propitia, Ipsa protegente, quae maternum sane in nos gerens animum, nostraeque salutis negotia tractans de universo humano genere est sollicita, et coeli, terraeque Regina a Domino constituta, ac super omnes Angelorum choros Sanctorumque ordines exaltata adstans a dextris Unigeniti Filii Sui Domini

Nostri Jesu Christi maternis suis precibus validissime impetrat, et quod quaerit invenit, ac frustrari non potest.

Denique ut ad universalis Ecclesiae notitiam haec Nostra de Immaculata Conceptione beatissimae Virginis Mariae definitio deducatur, has Apostolicas, Nostras Litteras, ad perpetuam rei memoriam extare volumus; mandantes ut harum transumptis, seu exemplis etiam impressis, manu alicujus Notarii publici subscriptis, et sigillo personae in Ecclesiastica dignitate constitutae munitis eadem prorsus fides ab omnibus adhibeatur, quae ipsis praesentibus adhiberetur, si forent exhibitae, vel ostensae.

Nulli ergo hominum liceat paginam hanc Nostrae declarationis, pronuntiationis, ac definitionis infringere, vel ei ausu temerario adversari et contraire. Si quis autem hoc attentare praesumpserit, indignationem, omnipotentis Dei ac beatorum Pe-

tri et Pauli Apostolorum ejus se noverit
incursurum.

Datum Romae apud Sanctum Petrum
Anno Incarnationis Dominicae millesimo oc-
tingentesimo quinquagesimo quarto VI Idus
Decembris Anno MDCCCLIV. Pontificatus
Nostri Anno Nono.

PIUS PP. IX.

LETTERS APOSTOLIC OF OUR MOST HOLY FATHER PIUS
IX., BY DIVINE PROVIDENCE POPE, CONCERNING THE
DOGMATIC DEFINITION OF THE IMMACULATE CON-
CEPTION OF THE VIRGIN MOTHER OF GOD.

Pius, Bishop, Servant of the servants of God.

For a perpetual remembrance.

God who is ineffable, whose ways are mercy and truth, whose will is omnipotence, and whose wisdom reaches powerfully from end to end, and sweetly disposes all things, when He foresaw from all eternity the most sorrowful ruin of the entire human race to follow from the transgression of Adam, and in a mystery hidden from ages determined to complete, through the Incarnation of the Word, in a more hidden sacrament; the first work of His goodness; so that man, led into sin by

the craft of diabolical iniquity, should not perish contrary to His merciful design; and that what was about to befall in the first Adam should be restored more happily in the Second;—from the beginning and before ages chose and ordained a Mother for His only-begotten Son, of whom made flesh, He should be born in the blessed plenitude of time, and He loved Her above all other creatures, that in Her alone He pleased Himself with a most benign complacency. Wherefore, far before all the Angelic Spirits and all the Saints, He so wonderfully endowed Her with the abundance of all the heavenly gifts drawn from the treasure of divinity, that She might be ever free from every stain of sin, and all fair and perfect, and might possess that plenitude of innocence and holiness than which, under God, none is greater, and which, except God, no one can reach even in thought. And indeed it was most becoming that She should

be always adorned with the splendor of the most perfect holiness, and free even from the very stain of original sin, should gain a most complete triumph over the ancient serpent,—the Mother so venerable, to whom God the Father gave His only Son, whom begotten and equal to Himself He loved as Himself, in such a manner that He would be by nature One and the Same common Son of God the Father, and of the Virgin, and whom the Son himself chose to make substantially His Mother, and from whom the Holy Ghost willed and operated that He should be conceived and born from whom He himself proceeds.

Which original innocence of the august Virgin agreeing completely with her admirable holiness, and with the most excellent dignity of the Mother of God, the Catholic Church, which, ever taught by the Holy Spirit, is the pillar and ground of Truth, as possessing a

doctrine divinely received, and comprehended in the deposit of heavenly revelation, has never ceased to lay down, to cherish, and to illustrate continually by numerous proofs, and daily more and more by splendid facts. For this doctrine, flourishing from the most ancient times, and implanted in the minds of the Faithful, and by the care and zeal of the holy Pontiffs wonderfully propagated, the Church herself has most clearly pointed out when she did not hesitate to propose the Conception of the same Virgin for the public devotion and veneration of the Faithful. By which illustrious act she pointed out the Conception of the Virgin as singular, wonderful, and very far removed from the origin of the rest of mankind, and to be venerated as entirely holy, since the Church celebrates festival days only of what is holy. And, therefore, the very words in which the Sacred Scriptures speak of the Uncreated Wisdom

and represent His eternal origin, she has been accustomed to use not only in the offices of the Church, but also in the holy Liturgy, and to apply to the origin of that Virgin, which was preordained by one and the same decree with the incarnation of the Divine Wisdom.

But though all those things everywhere justly received amongst the Faithful show with what zeal the Roman Church, the Mother and Mistress of all Churches, has supported the doctrine of the Immaculate Conception of the Virgin, yet the illustrious acts of this Church are evidently worthy that they should be reviewed by name; since, so great is the dignity and authority of the same Church, and so much due to her who is the centre of Catholic Truth and Unity, in whom alone religion has been inviolably guarded, and from whom it is right that all the Churches should receive the tradition of Faith. Thus the same Roman Church had

nothing more at heart than to assert, to protect, to promote, and to vindicate in the most eloquent manner the Immaculate Conception of the Virgin, its devotion, and doctrine, which fact so many illustrious acts of the Roman Pontiffs, Our predecessors, most evidently and fully testify and declare, to whom in the person of the Prince of the Apostles was divinely committed by Christ our Lord the supreme care and power of feeding the lambs and sheep, of confirming the brethren, and of ruling and governing the universal Church.

Indeed, Our predecessors vehemently gloried to institute in the Roman Church by their own Apostolic authority the Feast of the Conception, and to augment, ennoble, and promote with all their power the devotion thus instituted, by a proper Office and Mass, by which the prerogative of immunity from hereditary stain was most manifestly as-

serted; and to increase it either by indulgences granted, or by leave given to states, provinces, and kingdoms, that they might choose as their Patroness the Mother of God, under the title of Her Immaculate Conception; or by approved sodalities, congregations, and religious societies, instituted in honor of the Immaculate Conception; or by praises given to the piety of those who have erected monasteries, hospitals, or churches, under the title of the Immaculate Conception, or who have bound themselves by a religious vow to defend strenuously the Immaculate Conception of the Mother of God. Above all, they were happy to ordain that the Feast of the Conception should be celebrated through the whole Church as that of the Nativity; and, in fine, that it should be celebrated with an Octave in the universal Church, and be placed in the rank of the festivals which are commanded to be kept holy by all; also that

a Pontifical function should be celebrated yearly in Our Patriarchal Liberian Basilica on the day sacred to the Conception of the Virgin; desiring to cherish daily more and more in the minds of the Faithful this doctrine of the Immaculate Conception of the Mother of God, and to excite their piety to the worship and veneration of the Virgin conceived without original sin, they have gladly given leave that in the Litany of Loretto and in the Preface of the Mass itself should be proclaimed the Immaculate Conception of the same Virgin, and that thus the law of faith should be established by the law of prayer. We ourselves, treading in the footsteps of so many Predecessors, have not only received and approved what had been most wisely and piously established and appointed by them, but also, mindful of the institution of Sixtus IV., We have appointed by our authority a proper Office of the Im-

maculate Conception, and with a most joyful mind have granted the use of it to the universal Church.

But since those things which pertain to worship are evidently bound by an intimate chord to its object, and cannot remain fixed and determined, if that be doubtful, and remain in uncertainty, our predecessors the Roman Pontiffs, increasing with all their care the devotion of the Conception, studied most especially to declare and inculcate its object and doctrine; for they taught clearly and openly that the festival was celebrated for the Conception of the Virgin, and they condemned as false and most foreign to the intention of the Church the opinion of those who considered and affirmed that it was not the Conception itself, but the sanctification, to which devotion was paid by the Church. Nor did they think of treating more leniently those who, in order to weaken the doctrine

of the Immaculate Conception, drawing a distinction between the first and second instant of the Conception, asserted that the Conception was indeed celebrated, but not its first moment; for Our predecessors themselves thought it their duty to protect and defend with all zeal both the Feast of the Conception of the Most Blessed Virgin, and the Conception at the first instant, as the true object of the *cultus*. Hence the words in which Alexander VII. declared the intention of the Church, saying, "Certainly, it is the ancient piety of the Faithful of Christ towards His Most Blessed Mother the Virgin Mary, believing that her soul, in the first instant of its creation, and infusion into the body, was by a special grace and privilege of God, in virtue of the merits of Jesus Christ her Son the Redeemer of mankind, preserved free from the stain of original sin, and in this sense they keep and cele-

brate with solemn rite the Festival of Her Conception."

Our predecessors thought it their duty to preserve from contention the doctrine of the Immaculate Conception of the Mother of God; and guarded and protected it with all care and zeal. For not only have they never suffered that this doctrine should be censured or traduced in any way, but they have gone much farther, and in clear declarations on repeated occasions they have proclaimed that the doctrine in which we confess the Immaculate Conception of the Virgin, is of its own merit, to be held in veneration, that it is of ancient and nearly universal belief, which the Roman Church has undertaken to cherish and protect, and, above all, worthy to be placed in its sacred liturgy and its solemn prayers. Nor content with this, in order that the doctrine of the Immaculate Conception of the Virgin should remain inviolate.

they have most severely prohibited the opinion adverse to this doctrine to be defended either in public or in private, and they have wished to destroy it, as it were, by repeated wounds. To which reiterated and most clear declarations, lest they might appear empty, they added a sanction; all which things Our illustrious predecessor, Alexander VI., embraced in these words:—

“Considering that the Holy Roman Church solemnly celebrates the Festival of the Conception of the Immaculate and Ever Blessed Virgin, and has appointed for this a special and proper office according to the pious, devout, and laudable institution which emanated from Our predecessor, Sixtus IV., and wishing, after the example of the Roman Pontiffs, Our Predecessors, to favor this laudable piety, and devotion, and the reverence shown towards it, in the Roman Church invariably, since the institution of the honor

itself; in order also to protect this devout practice of venerating and celebrating the Most Blessed Virgin, preserved from original sin by the preventing grace of the Holy Ghost, and desiring to preserve in the flock of Christ unity of spirit in the bond of peace, removing offences, and scandals; at the instance and prayers of the said Bishops, with the Chapters of their Churches, and of King Philip and his kingdom—We renew the constitutions and decrees issued by the Roman Pontiffs, Our Predecessors, and especially by Sixtus IV., Paul V., and Gregory XV., in favor of the opinion that the Soul of the Blessed Virgin, in its creation and infusion into the body, was endowed with the grace of the Holy Ghost, and preserved from original sin; likewise, also, in favor of the Festival of the same Virgin Mother of God, celebrated according to that pious belief which is recited above; and We command that it

shall be observed under the censures and penalties contained in the same constitutions.

“And against all and each of those who try to interpret the aforesaid constitutions or decrees so that they may frustrate the favor shown through these to the said belief, and to the festival or *cultus* celebrated according to it, or who try to recall into dispute the same belief, festival, or *cultus*, or against these in any manner, either directly or indirectly, and on any pretext, even that of examining the grounds, of defining it, or of explaining or interpreting the Sacred Scriptures, or the Holy Fathers or Doctors; in fine, who should dare, under any pretext or on any occasion whatsoever, to say either in writing, or by word of mouth to preach, to treat, to dispute, by determining or asserting any thing against these, or by bringing arguments against them, and leaving these arguments unanswered, or by expressing dissent in any

other possible manner; besides the punishments and censures contained in the constitutions of Sixtus IV., we desire to add, and by these presents do add, that they should be deprived *ipso facto*, and without other declaration, of the faculty, of preaching, of lecturing in public, or of teaching and interpreting, and also of their voice, whether active or passive, in elections; from which censures they cannot be absolved, nor obtain dispensation, unless from Us, or Our successors, the Roman Pontiffs; likewise we wish to subject, and we hereby do subject, the same persons to other penalties to be inflicted at Our will, and at that of the same Roman Pontiffs, Our Successors, renewing the constitutions or decrees of Paul V. and Gregory XV., above mentioned.

“And We prohibit, under the penalties and censures contained in the Index of Prohibited Books, and We will and declare to be esteemed prohibited *ipso facto*, and without

other declaration, books in which the afore said belief and the festival or devotion celebrated according to it is called into dispute, or in which any thing whatever is written or read against these, or lectures, sermons, treatises, and disputations against the same, published after the decree above eulogized of Paul V., or to be published at any future time."

All are aware with how much zeal this doctrine of the Immaculate Conception of the Mother of God has been handed down, asserted, and propagated by the most distinguished Religious Orders, the most celebrated theological academies, and the most eminent Doctors of the science of Divinity. All know likewise how anxious have been the Bishops openly and publicly to profess, even in the Ecclesiastical assemblies themselves, that the Most Holy Mother of God the Virgin Mary, by virtue of the merits of Christ our

Lord, the Saviour of mankind, never lay under original sin, but was preserved free from the stain of guilt, and was thus redeemed in a more sublime manner. To which, lastly, is added this fact, more grave, and in an especial manner, most important of all, that the Council of Trent itself, when it promulgated the dogmatical decree concerning original sin, in which, according to the testimonies of the Sacred Scriptures, of the Holy Fathers, and of the most approved councils, it determined and defined that all mankind are born under original sin; solemnly declared, however, that it was not its intention to include in the decree itself, and in the amplitude of its definition, the Blessed and Immaculate Virgin Mary, Mother of God. Indeed, by this declaration, the Tridentine Fathers have asserted, according to the times and the circumstances of affairs, that the Blessed Virgin Mary was free from the

original stain, and thus clearly signified that nothing could be justly adduced from the sacred writings, nor from the authority of the Fathers, which would in any way gain-say so great a prerogative of the Virgin.

And, in truth, illustrious monuments of a venerated antiquity of the Eastern and of the Western Church most powerfully testify that this doctrine of the Immaculate Conception of the Most Blessed Virgin, every day more and more so splendidly explained and confirmed by the highest authority, teaching, zeal, science, and wisdom of the Church, and so wonderfully propagated amongst all the nations and peoples of the Catholic world, always existed in the Church as received from Our ancestors, and stamped with the character of a Divine revelation. For the Church of Christ, careful guardian and defender of the dogmas deposited with her, changes nothing in them, diminishes

nothing, adds nothing, but, with all industry, by faithfully and wisely treating ancient things, so studies to limit and perfect their expression, that these ancient dogmas of heavenly faith may receive evidence, light, distinction, but may still retain their fulness, integrity, and propriety, and may increase only in their own kind, that is, in the same sense and the same belief.

The Fathers and writers of the Church, taught by the heavenly writings, had nothing more at heart, in the books written to explain the Scriptures, to vindicate the dogmas, and to instruct the Faithful, than emulously to declare and exhibit in many and wonderful ways the Virgin's most high sanctity, dignity, and freedom from all stain of original sin, and Her renowned victory over the most foul enemy of the human race. Wherefore, repeating the words in which, at the beginning of the world, the Almighty,

announcing the remedies of His mercy, prepared for regenerating mankind, crushed the audacity of the lying serpent, and wonderfully raised up the hope of our race, saying—"I will place enmity between thee and the Woman, thy seed and hers," they taught that in this Divine oracle was clearly and openly pointed out the merciful Redeemer of the human race—the only-begotten Son of God, Christ Jesus, and that his Most Blessed Mother, the Virgin Mary, was designated, and at the same time that the enmity of both against the serpent was signally expressed. Wherefore, as Christ, the Mediator of God and men, having assumed human nature, blotting out the handwriting of the decree which stood against us, fastened it triumphantly to the Cross, so the Most Holy Virgin, bound by a most close and indissoluble chain to Him, exercising with Him and through Him eternal enmity against the

malignant serpent, and triumphing most thoroughly over the same, has crushed his head with Her Immaculate foot.

This illustrious and singular triumph of the Virgin, and her most exalted innocence, purity, and holiness, Her freedom from all stain of sin, and ineffable abundance of all heavenly graces, virtues, and privileges, the same fathers beheld in that ark of Noah which, divinely appointed, escaped safe and sound, from the common shipwreck of the whole world; also in that ladder which Jacob beheld reaching from earth to Heaven, by whose steps the Angels of God ascended and descended, on whose top leaned God himself; also in that bush which, in the holy place, Moses beheld blaze on every side, and amidst the crackling flames, neither consumed nor suffering the least injury; also in that tower unassailable in the face of an enemy, from which depend a thousand bucklers and all

the armor of the brave; also in that garden fenced round about, which cannot be violated nor corrupted by any schemes of fraud; also in that brilliant city of God, whose foundations are in the holy mounts; also in that most august temple of God, which, shining with divine splendor, is filled with the glory of God; likewise in many other things of this kind, which the Fathers have handed down, that the exalted dignity of the Mother of God, and her spotless innocence and holiness, obnoxious to no blemish, have been signally pre-announced.

To describe the same totality, as it were, of Divine gifts, and the original integrity of the Virgin, of whom Jesus was born, the same Fathers, using the eloquence of the Prophets, celebrate the august Virgin as the spotless dove, the holy Jerusalem, the exalted throne of God, the ark and house of sanctification, which Eternal Wisdom built

for itself; and as that Queen who, abounding in delights and leaning on her beloved, came forth entirely perfect from the mouth of the Most High, fair and most dear to God, and never stained with the least spot. But when the same Fathers and the writers of the Church revolved in their hearts and minds that the Most Blessed Virgin, in the name and by the order of God himself, was proclaimed full of grace by the Angel Gabriel, when announcing Her most sublime dignity of the Mother of God, they taught that, by this singular and solemn salutation, never heard on any other occasion, is shown that the Mother of God is the seal of all Divine graces, and adorned with all the gifts of the Holy Ghost—yea, the infinite storehouse and inexhaustible abyss of the same gifts; so that, never obnoxious to an evil word, and alone with her Son partaker of perpetual benediction, She deserved to hear from Eliza-

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beth, inspired by the Holy Ghost, "Blessed art thou amongst women, and blessed is the Fruit of thy womb."

Hence it is the clear and unanimous opinion of the same that the Most Glorious Virgin, for whom He who is powerful has done great things, has shone with such a brilliancy of all heavenly gifts, such fulness of grace and such innocence, that She has been an ineffable miracle of the Almighty, yea, the crown of all miracles, and worthy Mother of God; that She approaches as nearly to God as created nature can do, and is exalted above all human and angelic eulogies.

And therefore to vindicate the original innocence and justice of the Mother of God, they not only compared Her to Eve as yet virgin, as yet innocent, as yet incorrupt, and not yet deceived by the deadly snares of the most treacherous serpent, but they have

extolled Her with a wonderful variety of thought and expression. For Eve, miserably obeying the serpent, fell from original innocence, and became his slave, but the Most Blessed Virgin, continually increasing her original gift, not only never lent an ear to the serpent, but by a virtue divinely received utterly broke his power.

Wherefore they have never ceased to call the Mother of God the Lily amongst the thorns, earth entirely untouched, Virgin undefiled, immaculate, ever blessed, and free from all contagion of sin, from which was formed the new Adam, a reproachless, most sweet paradise of innocence, immortality, and delights planted by God Himself, and fenced from all snares of the malignant serpent, incorruptible Branch that the worm of sin hath never injured; Fountain ever clear, and sealed by the virtue of the Holy Ghost, a most Divine Temple, or Treasure of im-

mortality, or the sole and only Daughter not of Death but of Life, the Seed not of enmity but of grace, which by the singular providence of God, has always flourished, budding from a corrupt and infected root, contrary to the settled and common laws. But as if these encomiums, though most splendid, were not sufficient, they proclaimed in proper and defined opinions that when sin should be treated of, no question should be entertained concerning the Holy Virgin Mary, to whom an abundance of grace was given to conquer sin completely. They also declared that the Most Glorious Virgin was the reparatrix of Her parents, the vivifier of posterity, chosen before ages, prepared for Himself by the Most High, predicted by God when He said to the serpent, "I will place enmity between thee and the Woman," who undoubtedly has crushed the poisonous head of the same serpent; and therefore they

affirm that the same Blessed Virgin was through grace perfectly free from every stain of sin, and from all contagion of body, and soul, and mind, and, always conversant with God, and united with Him in an eternal covenant, was never in darkness but always in light, and therefore was plainly a fit habitation for Christ, not on account of Her bodily estate, but on account of original grace.

To these things are added the noble words, in which, speaking of the Conception of the Virgin, they have testified that Nature yielded to Grace and stood trembling, not being able to proceed further; for it was to be that the Virgin Mother of God should not be conceived by Anna before grace should bear fruit. For She ought thus to be conceived as the first-born, from whom should be conceived the First-Born of every creature. They have testified that the flesh of

the Virgin, taken from Adam, did not admit the stains of Adam, and on this account that the Most Blessed Virgin was the tabernacle created by God himself, formed by the Holy Spirit, truly enriched with purple which that new Beseleel made, adorned and woven with gold; and that this same Virgin is, and is deservedly, celebrated, as She who was the first and peculiar work of God, concealed from the fiery weapons of evil, fair by nature, and entirely free from all stain, came into the world all shining like the morn in her Immaculate Conception; nor, truly, was it right that this Vessel of Election should be assailed by common injuries, since, differing much from others, she had community with them only in their nature, not in their fault.

Far more, it was right that, as the Only Begotten had a Father in Heaven, whom the Seraphim extol as thrice holy, so He should have a Mother on the earth, who never

should want the splendor of holiness. And this doctrine, indeed, so filled the minds and souls of our forefathers, that a marvellous and singular form of speech prevailed with them, in which they very frequently called the Mother of God immaculate and entirely immaculate, innocent and most innocent, spotless, holy, and most distant from every stain of sin, all pure, all perfect, the Type and Model of purity and innocence, more beautiful than beauty, more gracious than grace, more holy than holiness, alone holy and most pure in soul and body, who has surpassed all perfectitude and all virginity, and has become the dwelling-place of all the graces of the Most Holy Spirit, and who, God alone excepted, is superior to all, and by nature fairer, more beautiful, and more holy than the Cherubim and Seraphim; She, whom all the tongues of Heaven and earth do not suffice to extol. No one is ignorant

that these forms of speech have passed, as it were, spontaneously into the monuments of the most holy Liturgy, and the Offices of the Church, and that they occur often in them; since the Mother of God is invoked and named in them as a spotless Dove of beauty, as a Rose ever blooming and perfectly pure, ever spotless and ever blessed, and is celebrated as Innocence which was never wounded, and a second Eve who brought forth Emmanuel.

It is no wonder, then, if the Pastors of the Church and the faithful people have daily more and more gloried to profess with so much piety and fervor this doctrine of the Immaculate Conception of the Virgin Mother of God, pointed out in the Sacred Scriptures, according to the judgment of the Fathers, handed down in so many mighty testimonies of the same, expressed and celebrated in so many illustrious monuments of revered an-

tiquity, and proposed, and with great piety confirmed by the greatest and highest judgment of the Church; so that nothing would be more dear or more pleasing to the same than everywhere to venerate, invoke, and proclaim the Virgin Mother of God conceived without original stain. Wherefore from the ancient times the Princes of the Church, Ecclesiastics, and even emperors and kings themselves, have earnestly entreated of this Apostolic See that the Immaculate Conception of the Most Holy Mother of God should be defined as a dogma of Catholic faith. Which entreaties were renewed also in these Our times, and especially were addressed to Gregory XVI.; Our predecessor of happy memory, and to Ourselves, not only by Bishops, but by the Secular Clergy, Religious Orders, and the greatest princes and faithful peoples.

Therefore with singular joy of mind, well

knowing all these things, and seriously considering them, scarcely had We, though unworthy, been raised by a mysterious dispensation of Divine Providence to the exalted Chair of Peter, and undertaken the government of the whole Church, than, following the veneration, the piety, and love We had entertained for the Blessed Virgin from Our tender years, We had nothing at heart more than to accomplish all these things which as yet were amongst the ardent wishes of the Church, that the honor of the Most Blessed Virgin should be increased, and her prerogatives should shine with a fuller light. But wishing to bring to this full maturity We appointed a special congregation of our Venerable Brethren the Cardinals of the Holy Roman Church, illustrious by their piety, their wisdom, and their knowledge of the sacred sciences, and we also selected Ecclesiastics, both Secular and Regular, well

trained in theological studies, most carefully to weigh all those things which relate to the Immaculate Conception of the Virgin, and report to us their opinion. And, although from the entreaties lately received by us to at length define the Immaculate Conception of the Virgin the opinions of most of the Bishops of the Church were understood: yet We sent Encyclical Letters, dated at Gaeta, the 2nd day of February, in the year 1849, to all our Venerable Brethren, the Bishops of the Catholic world, in order that having offered prayers to God they might signify to Us, in writing, what was the piety and devotion of their flocks towards the Immaculate Conception of the Mother of God, and especially what the Bishops themselves thought about promulgating the Definition, or what they desired, in order that We might pronounce Our supreme judgment as solemnly as possible.

Certainly we were filled with no slight consolation when the replies of our Venerable Brethren came to Us. For, with an incredible joyfulness, gladness, and zeal, they not only confirmed their own singular piety, and that of their Clergy and faithful people, towards the Immaculate Conception of the Most Blessed Virgin, but they even entreated of Us with a common voice that the Immaculate Conception of the Virgin should be defined by Our supreme judgment and authority. Nor, indeed, were we filled with less joy when our Venerable Brethren of Our Holy Roman Church, the Cardinals of the Special Congregation aforesaid, and the consulting Theologians chosen by Us, after a diligent examination demanded of Us with equal alacrity and zeal this definition of the Immaculate Conception of the Mother of God.

Afterwards treading in the illustrious foot-

steps of Our Predecessors, and desiring to proceed duly and properly, We proclaimed and held a Consistory, in which We addressed Our Brethren, the Cardinals of the Holy Roman Church, and with the greatest consolation of mind We heard them entreat of Us that We should promulgate the dogmatic definition of the Immaculate Conception of the Virgin Mother of God.

Therefore, having full trust in the Lord that the fitting time had now come for defining the Immaculate Conception of the Virgin Mary, Mother of God, which the Divine words, venerable tradition, the perpetual opinion of the Church, the singular agreement of Catholic Prelates and Faithful, and the signal acts and constitutions of Our Predecessors wonderfully illustrate and proclaim; having most diligently weighed all things, and poured forth to God assiduous and fervent prayers, We resolved that we should no

longer delay to sanction and define, by Our supreme authority, the Immaculate Conception of the Virgin, and thus to satisfy the most pious desires of the Catholic world and Our own piety towards the Most Holy Virgin, and, at the same time, to honor more and more the Only-Begotten Son, Jesus Christ our Lord, since whatever honor and praise are given to the Mother redound to the Son.

Wherefore, after we had unceasingly, in humility and fasting, offered Our own prayers and the public prayers of the Church to God the Father, through His Son, that He would deign to direct and confirm Our mind by the power of the Holy Ghost, and having implored the aid of the entire Heavenly Host, and invoked the Paraclete with sighs, and He thus inspiring, to the honor of the Holy and undivided Trinity, to the glory and adornment of the Virgin Mother of God, to the exaltation of the Catholic Faith and the

increase of the Catholic religion, by the authority of Jesus Christ Our Lord, of the Blessed Apostles, Peter and Paul, We declare, pronounce, and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful. Wherefore if any shall dare—which God avert—to think otherwise than as it has been defined by Us, let them know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church; and besides by their own act, they subject themselves to the penalties justly established if what they think

they should dare to signify by word, writing, or any other outward means.

Our mouth is filled with joy and Our tongue with exultation, and We return, and shall ever return, the most humble and the greatest thanks to Jesus Christ Our Lord, because through His singular beneficence He has granted to us, though unworthy, to offer and decree this honor, glory, and praise to His Most Holy Mother. We rely, moreover, with most certain hope and confidence that this Most Blessed Virgin, who, all fair and immaculate, has bruised the poisonous head of the most malignant serpent, and brought salvation to the world, who is the praise of the Prophets and the Apostles, the honor of the Martyrs, and the crown and joy of all the Saints—who is the safest Refuge and most faithful Helper of all who are in danger, and the most powerful Mediatrix and Conciliatrix in the whole world, with Her Only-Begotten

Son, and the most illustrious Glory, Ornament, and most firm Defence of the Holy Church, who has destroyed all heresies, and snatched from the greatest calamities of all kinds the faithful peoples and nations, and delivered Us from so many threatening dangers, will effect, by Her most powerful patronage that, all difficulties being removed, and all errors dissipated, Our Holy Mother the Catholic Church may flourish daily more and more throughout all nations and countries, and may reign from sea to sea and to the ends of the earth, and may enjoy all peace, tranquillity, and liberty; that the sinful may obtain pardon, the sick healing, the weak strength of heart, the afflicted consolation, and that all who are in error, their spiritual blindness being dissipated, may return to the path of truth and justice, and may become one flock and one shepherd.

Let all the children of the Catholic Church

most dear to Us hear these Our words, and, with a more ardent zeal of piety, religion, and love, proceed to honor, invoke, and pray to the Most Blessed Virgin Mary, Mother of God, conceived without original sin; and let them fly with entire confidence to this most sweet Mother of Mercy and Grace in all dangers, difficulties, doubts, and fears. For nothing is to be feared, and nothing is to be despaired of under Her guidance, under Her auspices, under Her favor, under Her protection, who, bearing towards us a Mother's love, and taking up the work of our salvation, is solicitous for the whole human race, and, appointed by God, Queen of Heaven and Earth, and exalted above all the choirs of Angels, and orders of Saints, standing at the Right Hand of the Only-Begotten Son, Jesus Christ Our Lord, intercedes most powerfully, and obtains what she asks, and cannot fail.

Finally, in order that this Our definition of the Immaculate Conception of the Most Blessed Virgin Mary may be brought to the knowledge of the universal Church, We will that these Letters Apostolic do stand for a perpetual remembrance of the same, commanding that to transcripts or printed copies, subscribed by the hand of some notary public, and authenticated by the seal of a person of Ecclesiastical rank, appointed for the purpose, the same credit shall be given which would be given to these presents if they were exhibited or shown.

Let no man presume to infringe this Our declaration, pronunciation, and definition, or to oppose and contradict it with presumptuous rashness. If any should presume to assail it, let him know that he will incur the indignation of the Omnipotent God and of His blessed Apostles Peter and Paul.

Given at Rome, at Saint Peter's, in
the year of the Incarnation of Our Lord,
MDCCCLIV., the sixth of the Ides of Decem-
ber, in the ninth year of our Pontificate.

PIUS PP. IX.

SANCTISSIMI DOMINI NOSTRI PII

DIVINA PROVIDENTIA

P A P Æ I X.

ALLOCUTIO

HABITA IN CONSITORIO SECRETO

DIE IX. DECEMBRIS, ANNO MDCCCLIV.

VENERABILES FRATRES :

SINGULARI quadam perfusi laetitia exultamus in Domino, Venerabiles Fratres, cum Vos hodierno die lateri Nostro frequentes adstare videamus, quos Nostrum gaudium et coronam jure possumus nuncupare. Vos enim pars estis eorum, quibus cum communicamus labores et curas in pascendo humilitati Nostrae concredito dominico grege universo, in tutandis juribus Catholicae religionis, eique novis adjungendis sectatoribus, qui justitiae et veritatis

Deum in sinceritate fidei colant, et venerentur. Itaque quod olim Christus Dominus dixit Apostolorum Principi "tu aliquando conversus confirma fratres tuos" id ipsum Nobis, qui in ejus locum licet immerentes divina benignitate suffecti sumus, hac oblata opportunitate, praestandum videtur, ut Vobis nimirum, Venerabiles Fratres, verba faciamus, non ut Vos aut commoneamus officii, aut languentes excitemus, quos inflammatos studio novimus divini Nominis gloriae propagandae, sed ut tanquam voce ipsa Beatissimi Petri, qui vivit, vivetque in Successoribus suis recreati, atque erecti novo veluti robore muniamini ad quaerendam comissarum ovium salutem, ad Ecclesiae causam in tanta asperitate temporum animose ac fortiter sustinendam.

Neque vero deliberandum fuit, cujus potissimum adhibeamus patrocinium apud caelestem Patrem luminum, ut eo adjuvante alloqui

Vos fructuose possimus; siquidem cum ea de causa apud Nos conveneritis, ut conspirantibus animis studia, curasque conferremus amplificando honori augustae Genitricis Dei Mariae Sanctissimam ipsam Virginem Sapientiae Sedem ab Ecclesia nuncupatam iteratis precibus obsecravimus, ut impetrare Nobis radium velit sapientiae caelestis, qua collustrati ea Vobis loquamur, quae et incolunitati et prosperitati Ecclesiae Dei maxime sint profutura. Jam vero ex hac tamquam arce religionis intuentibus Nobis errorum monstra, quae per Catholicum orbem hac difficillima aetate grassantur, nihil opportunius visum est quam illa Vobis indicare, ut ad eadem debellanda vires exeratis vestras, Venerabiles Fratres, qui custodes praepositi estis, et speculatores domui Israel.

Existere etiam nunc dolendum est impium incredulorum genus, qui omnem si fieri posset exterminatum vellent religionis cultum,

eisque adnumerandi imprimis sunt clandestinarum societatum gregales, qui nefario inter se foedere conjuncti nullas non adhibent artes, ut quibusque violatis juribus rem et sacram et publicam perturbent, evertant; in quos profecto verba illa cadunt divini Reparatoris "vos ex patre diabolo estis, et opera patris vestri vultis facere." Hos si excipiamus, fatendum est praesentis aetatis homines generatim abhorrere ab incredulorum pravitate, et inclinationem quamdam animorum ostendere erga religionem et fidem. Sive enim facinorum ob atrocitatem, quae superiori praesertim saeculo perpetrata incredulis tribuenda sunt, quaeque animus meminisse reformidat, sive ob metum seditionum ac tumultuum, qui miserandum in modum convellunt, affligunt nationes et regna, sive denique divini spiritus opera, qui spirat ubi vult, imminutum esse patet perditorum numerum, qui incredulitate se jactent et gloriantur;

contra vero commendari audimus interdum vitae ac morum honestatem, excitatumque praeterea novimus in animis hominum admirationis sensum catholicam erga religionem, quae quidem in omnium incurrit oculos tanquam lux solis.

Non exiguum hoc est bonum, Venerabiles Fratres, et quidam quasi ad veritatem progressus, sed tamen multa adhuc sunt, quae a veritate plane assequenda absterrent homines et remorantur.

Sunt enimvero plerique, qui rebus publicis tractandis praepositi fautores se religionis, et adsertores dicant, illam laudibus attollant, humanaeque societati quam maxime accommodatam atque utilem praedicent; nihilominus ejus moderari disciplinam volunt, sacros ministros regere, sacrorum procuracionem attingere, uno verbo civilis intra status limites coercere nituntur Ecclesiam, eique dominari, quae tamen sui juris est, divinoque

consilio nullius imperii terminis contineri debet, sed ad ultimas terras propagari, omnesque complecti gentes ac nationes, ut sempiternae illis beatitatis iter designet expediat. Et proh dolor! Dum haec loquimur, Venerabiles Fratres, in Subalpina ditione proposita lex est, qua regularia et ecclesiastica instituta de medio tolluntur, et Ecclesiae jura plane conculcantur, atque, si fieri potest, delentur. Sed tamen de re tam gravi hoc ipso in loco alias agemus. Utinam vero qui libertati obsistunt catholicae religionis agnoscant aliquando quantopere publicae rei bono ipsa conducatur, quae sua cuique civium observanda proponit, et inculcat officia ex caelesti quam accepit doctrina: utinam persuadere sibi tandem velint quod olim Zenoni Imperatori scribebat sanctus Felix Praedecessor Noster “nihil esse utilius Principibus, quam sinere Ecclesiam uti legibus suis, hoc enim illis esse salutare, ut cum de causis Dei agitur,

regiam voluntatem Sacerdotibus Christi studeant subdere, non praeferre.”

Sunt praeterea, Venerabiles Fratres, viri quidam eruditione praestantes, qui religionem munus esse fatentur longe praestantissimum a Deo hominibus datum, humanam nihilominus rationem tanto habent in pretio, tantopere extollunt, ut vel ipsi religioni aequiparandam stultissime putent. Hinc ex vana ipsorum opinione theologicae disciplinae perinde ac philosophicae tractandae sunt; cum tamen illae fidei dogmatibus innitantur, quibus nihil firmitus, nihil stabilius, istae vero humana explicentur atque illustrentur ratione, qua nihil incertius, utpote quae varia est pro ingeniorum varietate, innumerisque fallaciis, et praestigiis obnoxia. Ita quidem rejecta Ecclesiae auctoritate difficillimis quibusque, reconditisque questionibus latissimus patuit campus, ratioque humana infirmis suis confisa viribus licentius

excurrrens turpissimos in errores lapsa est, quos hic referre nec vacat nec lubet, quippe Vobis probe cognitos atque exploratos, quique in religionis et civilis rei detrimentum, illudque maximum redundarunt. Quamobrem istis hominibus, qui plus aequo vires efferunt humanae rationis ostendere oportet, plane id esse contrarium verissimae illi sententiae Doctoris gentium "si quis putet se aliquid esse, cum nihil sit, ipse se seducit." Demonstrandum illis est quantae sit arrogantiae pervestigare mysteria, quae revelare nobis dignatus est clementissimus Deus, eademque assequi, complectique audere humanae mentis imbecillitate et angustiis, cum longissime ea vires excedant nostri intellectus, qui ex Apostoli ejusdem dicto captivandus est in obsequium fidei.

Atque hujusmodi humanae rationis sectatores, seu cultores potius, qui eam sibi certam veluti magistram proponunt, ejusque

ductu fausta sibi omnia pollicentur, obliti certe sunt quam grave et acerbum ex culpa primi parentis inflictum sit vulnus humanae naturae, quippe quod et obfusae tenebrae menti, et prona effecta ad malum voluntas. Hinc celeberrimi ex antiquissima aetate philosophi quamvis multa praeclare scripserint, doctrinas tamen suas gravissimis erroribus contaminarunt; hinc assiduum illud certamen quod in nobis experimur, de quo loquitur Apostolus "sentio in membris meis legem repugnantem legi mentis meae." Nunc quando ex originis labe in universos Adami posteros propagata extenuatum esse constet rationis lumen, et ex pristino iustitiae atque innocentia statu miserrime deciderit humanum genus, equis satis esse rationem ducat ad assequendam veritatem? equis in tantis periculis, atque in tanta virium infirmitate ne labatur, et corruat necessaria sibi neget ad salutem religionis

divinae, et gratiae caelestis auxilia? quae quidem auxilia benignissime, iis largitur Deus qui humili prece eadem flagitent, cum scriptum sit "Deus superbis resistit, humilibus autem dat gratiam." Idcirco conversus olim ad Patrem Christus Dominus altissima veritatum arcana patefacta haud esse affirmavit prudentibus et sapientibus hujus saeculi, qui ingenio doctrinaque sua superbiunt, et praestare negant obsequium fidei, sed vero humilibus ac simplicibus hominibus, qui fidei divinae oraculo nituntur et conquiescunt. Salutare hoc documentum eorum animis inculcetis oportet, qui humanae rationis vim usque adeo exaggerant, illius ut ope mysteria ipsa scrutari audeant atque explicare, quo nihil ineptius nihil insanius. Revocare illos contendite a tanta mentis perversitate exponentes nimirum nihil esse praestabilius a providentia Dei concessum hominibus, quam fidei divinae auctoritatem, hanc nobis esse

quasi facem in tenebris, hanc ducem quam sequamur ad vitam, hanc necessariam prorsus esse ad salutem, utpote quod "sine fide impossibile est placere Deo, et qui non crediderit condemnabitur."

Errorem alterum nec minus exitiosum aliquas Catholici orbis partes occupasse non sine moerore novimus, animisque insedissee plerumque Catholicorum, qui bene sperandum de aeterna illorum omnium salute putant, qui in vera Christi Ecclesia nequaquam versantur. Idcirco percontari saepenumero solent, quaenam futura post obitum sit eorum sors, et conditio, qui Catholicae fidei minime addicti sunt, vanissimis adductis rationibus responsum praestolantur, quod pravae huic sententiae suffragetur. Absit, Venerabiles Fratres, ut misericordiae divinae, quae infinita est, terminos audeamus apponere; absit ut perscrutari velimus arcana consilia et judicia Dei, quae sunt abyssus multa,

nec humana queunt cogitatione penetrari. Quod vero Apostolici Nostri muneris est, Episcopalem vestram et sollicitudinem et vigilantiam excitatam volumus ut quantum potestis contendere, opinionem illam impiam aeque ac funestam ab hominum mente propulsetis, nimirum quavis in religione reperiri posse aeternae salutis viam. Ea qua praestatis solertia ac doctrina demonstretis commissis curae vestrae populis miserationi ac justitiae divinae dogmata Catholicae fidei neutiquam adversari. Tenendam quippe ex fide est extra Apostolicam Romanam Ecclesiam salvum fieri neminem posse, hanc esse unicam salutis arcam, hanc qui non fuerit ingressus, diluvio periturum; sed tamen pro certo pariter, habendum est, qui verae religionis ignorantia laborent, si ea sit invincibilis, nulla ipsos obstringi hujusce rei culpa ante oculos Domini. Nunc vero quis tantum sibi arroget, hujusmodi ignorantiae designare

limites queat juxta populorum, regionum, ingeniorum, aliarumque rerum tam multarum rationem et varietatem? Enimvero cum soluti corporeis hisce vinculis videbimus Deum sicuti est, intelligemus profecto quam arcto pulchroque nexu miseratio ac justitia divina copulentur; quamdiu vero in terris versamur mortali hac gravati mole quae hebetat animam firmissime teneamus ex catholica doctrina unum Deum esse, unam fidem, unum baptismum; ulterius inquirendo progredi nefas est. Ceterum prout charitatis ratio postulat assiduas fundamus preces, ut omnes quaque-versus gentes ad Christum convertantur, communique hominum saluti pro viribus inserviamus, neque enim abbreviata est manus Domini, gratiaeque caelestis dona nequaquam illis defutura sunt, qui hac luce recreari sincero animo velint et postulent. Hujusmodi veritates defigendae altissime sunt fidelium mentibus ne falsis corrumpi queant

doctrinis eo spectantibus ut religionis foveant indifferentiam, quam ad exitium animarum serpere latius videmus ac roborari.

Praecipuos contra errores hactenus expositos, quibus maxime hoc tempore oppugnatur Ecclesia, vestram opponite, Venerabiles Fratres, et virtutem et constantiam, ad eosque profligandos, planeque delendos habeatis Ecclesiasticos viros necesse est laboris socios et adiutores. Immortaliter quidem gaudeamus catholicum Clerum nihil praetermittere, nihil molestiarum defugere, ut officio suo, ac muneris cumulate satisfaciat; atque adeo non asperitate et longitudine itineris non ullo incommodorum metu retardari quominus regiones pertingat terrarum marisque tractu disjunctissimas, ut efferatas ibi gentes ad humanitatem, et christianae legis disciplinam salubriter instituat; gaudemus pariter Clerum ipsum in teterrimae luis calamitate, quae tot oppida, tot frequentissimas urbes

funestavit, adeo alacriter obivisse quaelibet charitatis officia, ut vitam profundere ad salutem proximorum pulchrum sibi ac decorum existimaverit. Quo sane argumento magis constabit, catholica in Ecclesia, quae unice vera est, inextinctum ardere pulcherrimum charitatis ignem, quem Christus venit mittere in terram ut accendatur. Videmus enim religiosas mulieres in adjutandis aegris cum Clero certasse, neque mortis adpectu fuisse deterritas, quam pleraeque constantissime oppetiverunt; cujus inusitatae fortitudinis exemplo illi ipsi obstupefacti admiratione sunt, qui a catholica fide dissentiunt.

Est hoc Nobis jure laetandum, Venerabiles Fratres, verumtamen illud ad animi Nostri curam grave et acerbum, quibusdam in locis non deesse ex Clero aliquos, qui non semet exhibeant in omnibus ut ministros Christi, et dispensatores mysteriorum Dei. Hinc deest Christiano populo divini verbi

pabulum unde nutriatur ad vitam, hinc infrequens sacramentorum usus quibus tanta vis inest ad Dei gratiam vel conciliandam vel retinendam. Monendi hi quidem sunt, Venerabiles Fratres, ac vehementius excitandi, ut sacri ministerii partes recte ac fideliter explendas curent; docendi sunt quam gravi se culpa obstringant, qui messis multa cum sit laborare detrectent in agro Domini. Hortandi sunt, ut quanta sit divinae hostiae virtus ad propitiandum Deum, et flagitiorum poenas avertendas frequenter explicent fidelibus, ut iidem salutari Missae sacrificio religioso adesse, uberesque ex illo fructus percipere studeant. Sane quidem promptiores alicubi fideles essent ad pietatis actus exercendos, si vehementiora haberent a Clero et incitamenta et praesidia. Videtis hinc Venerabiles Fratres, ad comparandos idoneos ministros Christi quanta sit Seminariorum necessitas et opportunitas; in quibus

moderandis non civilis potestatis, sed Episcoporum dumtaxat versari debet cura et industria. Collectos ibi juvenes in spem religiones succrescentes ad pietatem doctrinamque sedulo informetis, ut duplici quasi instructi gladio boni milites esse queant ad praelianda praelia Domini. Tum in theologicis, tum vero in philosophicis etiam disciplinis probatae fidei scriptores eisdem proponatis, ne qua imbuantur opinione catholicae doctrinae minus consentanea.

Ita quidem Ecclesiae bono et incremento consultum per vos erit, Venerabiles Fratres. Quo vero susceptae pro Ecclesia curae secundissimos habeant exitus summa extet concordia opus est consensusque animorum, longeque dissidia quaelibet prohibeantur, quae solvunt charitatis vinculum, quaeque fovere solet vaferrimus nostri generis inimicus utpote sibi ad nocendum opportunissima. Repetendum memoria est veteres illos ca-

tholicae fidei propugnatores de pertinacissimis haeresibus retulisse victoriam, quum scilicet una secum, et cum Apostolica Sede tamquam cum duce suo conjuncti milites firmo animo erectoque in certamen descendissent.

Haec sunt, quae significanda Vobis duximus, Venerabiles Fratres, in hac cura et sollicitudine satis Apostolico ministerio faciendi, quod divina clementia et bonitate impositum est infirmitati Nostrae. Erigimur primum, ac recreamur spe caelesti auxilii, deinde ab explorato vestro religionis ac pietatis studio non mediocre Nobis pollicemur in tantis rerum difficultatibus adjumentum. Aderit Ecclesiae suae Deus, aderit communibus votis Nostris, aderit praesertim si oratrix pro nobis accedat Virgo Sanctissima Dei parens Maria, cujus immunitatem ab originalis noxae macula Vobis magno cum Nostro gaudio adstantibus et plaudentibus divino adju-

vante Spiritu pronunciavimus. Eximium sane privilegium, quod Dei Matrem plane decebat, in communi nostri generis exitio sospitem atque incolumen evasisse. Atque hujus privilegii amplitudo plurimum quidem valitura est ad eos refellendos, qui deteriore factam esse inficiantur ex primaeva culpa hominum naturam, viresque amplificant rationis ad negandum vel minuendum revelatae religionis beneficium. Faxit tandem Virgo Beatissima, quae interemit ac perdidit universas haereses, ut hic etiam evellatur stirpitus, ac deleatur rationalismi error perniciosissimus, qui hac miserrima aetate non civilem modo societatem, sed vero etiam tantopere affligit et vexat Ecclesiam.

Reliquum nunc est, Venerabiles Fratres, ut quanto animi Nostri solatio summa Vos alacritate ex dissitis etiam terris properasse conspeximus ad Apostolicam hanc Sedem propugnaculum fidei, magistram veritatis,

catholicae unitatis firmamentum, tanto perinde amoris studio anteaquam sedes repetatis vestras omnia Vobis precemur fausta felicia ac salutaria. Arbiter ille omnium rerum et bonorum auctor Deus det Vobis spiritum sapientiae et intellectus, ut prohibeatis ab ovium pernicie ubique latentes insidias, ac quidquid ad commoditatem vestrarum Ecclesiarum vel suscepistis iam vel eritis suscepturi, id praepotenti numine suo bonus propitiusque confirmet; permissis autem Vestrae curae fidelibus det illam mentem, ut abstrahere se nunquam velint a pastoris latere, sed vocem ipsius audiant, quoque ipse velit, accurrant. Adsit Vobis Virgo Sanctissima ab origine Immaculata; sit ipsa Vobis in dubiis rebus fidele consilium, in angustiis levamen, in adversis auxilium. Ad extremum levantes manus Nostras in caelum Vobis gregique vestro ex intimo cordis affectu benedicimus. Sit porro Apostolicae hujus

benedictionis munus tamquam pignus certissimum charitatis erga Vos Nostrae, sit explorantissimum tamquam omen beatissimae vitae ac sempiternae, quam Vobis gregique vestro et optamus et poscimus a Supremo animarum pastore Christo Jesu, cui cum Patre et Sancto Spiritu sit et honor et laus et gratiarum actio per omnem aeternitatem.

ALLOCUTION

*Of our Most Holy Father, Pope Pius IX., pronounced in
the Secret Consistory, 9th December, 1854.*

VENERABLE BROTHERS :

Filled with a singular joy, We exult in the Lord, Venerable Brothers, when we behold, standing in great numbers around Us this day, you whom We can call with truth our joy and our crown. You are indeed a portion of those who partake of our labors and our cares, in feeding that universal flock which the Lord has confided to our weakness, in protecting and defending the rights of the Catholic religion, in adding to it new

followers who serve and adore, in sincerity of faith, the God of justice and of truth. What Christ our Lord said to the Prince of the Apostles, "Thou being once converted, confirm thy brethren," seems, then, on the present occasion, to invite us, who, by the Divine Grace, have been put in his place, notwithstanding our unworthiness, to speak to you, Venerable Brethren, not to remind you of your duty, or to demand more ardor from you whom we know to be already inflamed with zeal to extend the glory of God, but that, fortified as it were by the very voice of the blessed Peter, who lives and will live in his successors, and raised up as it were, in new vigor, you may be strengthened to labor for the salvation of the flocks which are confided to you, and to sustain the interests of the Church with courage and firmness in the face of all difficulties.

Nor, indeed, is it to be doubted whose

intercession we should especially invoke with the Heavenly Father of lights, in order that His grace may aid Us to speak to you profitably, since you have been assembled around Us to join your co-operation to the cares and the zeal that We used to extend the glory of the august Mother of God; We have, therefore, earnestly supplicated the Most Holy Virgin, her whom the Church calls the Seat of Wisdom, to be pleased to obtain for Us a ray of the Divine wisdom which might enlighten Us in order to say to you that which might the better contribute to the preservation and the prosperity of the Church of God. Now, in beholding from the height of this See, which is, as it were, the citadel of religion, the fatal errors which, in these difficult times, disseminate themselves in the Catholic world, it has seemed to Us, above all, fitting to point them out to you, Venerable Brethren, that you may employ all your strength to

combat them ; you who are constituted the guardians and the sentinels of the House of Israel.

We have still to lament the existence of an impious race of unbelievers who would exterminate all religious worship, if that were possible for them ; and we must count amongst them, before all, the members of secret societies, who, bound together by a criminal compact, neglect no means of overthrowing and destroying the Church and the State by the violation of every law. It is against them, assuredly, that the words of the Divine Redeemer are directed :—" You are children of the Devil, and you do the works of your father."

If We except these, it must be admitted that men now-a-days generally abhor the wickedness of unbelievers, and that there is a certain disposition of mind shown towards religion and faith. Whether the cause of

this may be attributed to the enormity of the crimes which the infidels committed in the last century, and which people cannot recall without trembling, or the fear of the troubles and revolutions which so unhappily disturb states, and carry misery to nations, or, rather, to the action of that divine Spirit which breathes where it will, it is evident that the number of the abandoned who vaunt and glory in their unbelief is now diminished ; people do not refuse the praise due to uprightness of life and morals, and a feeling of admiration is raised in the souls of men for the Catholic religion, the splendor of which yet shines in all eyes like the light of the sun.

That is no small good, Venerable Brethren, and is as it were a sort of progress towards the truth ; but there are still many obstacles which turn men aside from cleaving wholly to it, or which, at least, retard them.

Amongst those who have to direct public affairs, there are many who pretend to favor and profess religion, who lavish their eulogiums upon it, who proclaim it useful, and perfectly appropriate to human society; nevertheless they wish to restrain its discipline, to govern its sacred ministers, to meddle in the administration of holy things; in a word, they endeavor to confine the Church within the limits of the State, to have the mastery of her, who is, however, independent, and who, according to the order of her Divine Founder, cannot be contained within the limits of any empire, for she is obliged to extend herself even to the extremities of the earth, and embrace in her bosom all peoples and all nations, to show them the way of eternal happiness.

And, alas! whilst we speak to you, Venerable Brethren, a law has just been proposed in the Sardinian States, which destroys the

religious and Ecclesiastical institutions, which completely tramples under foot the rights of the Church, and, as far as possible, abolishes them. But We will have to recur another time to this important affair. Heaven grant that those who are opposed to the liberty of the Catholic religion, may recognise at last how much she contributes to the public weal in exacting from every citizen the observance of the duties that she makes known to them, according to the heavenly doctrine that she has received! Heaven grant that they may come to persuade themselves of that which St. Felix, Our Predecessor, wrote in former days to the Emperor Zeno, that "nothing is more useful to princes than to leave the Church the free action of her laws; for it is salutary to them when the question is of the things of God, to study to submit the royal will to the Priests of Christ, instead of seeking to bend them to theirs."

There are also, Venerable Brethren, men distinguished for their learning, who avow that religion is the greatest of the benefits that God has granted to men, but who have nevertheless so great an idea of human reason, who exalt it so much, that they have the madness of equalling it to religion herself. According to the vain opinion of these men, the theological sciences should be treated in the same manner as the philosophical sciences. They forget that the former science is based upon the dogmas of faith, than which nothing can be more fixed and certain, while the latter is illustrated and explained only by human reason, than which nothing can be more uncertain, for it changes according to the diversity of minds, and it is subject to numberless errors and illusions.

Therefore, the authority of the Church once rejected, the field is widely opened to the most difficult and abstract questions, and

human reason, too confident in the infirmity of its strength, falls into the most shameful errors, which We have neither time nor wish to recall here; you know them too well, and you have seen how fatal they have been to the interests of religion and of society. Wherefore it is necessary to show to those men who exalt beyond measure the strength of human reason that they put themselves in direct opposition to these true words of the Doctor of the Gentiles:—"If any one believes himself to be something, whereas he is nothing, he deceives himself." It is necessary to make them see all the arrogance there is in scrutinizing the mysteries that God in His infinite goodness has deigned to reveal to us, and in pretending to penetrate and comprehend them by the human mind, so feeble and so broken, the strength of which they greatly overestimate, and which we should, accord-

ing to the word of the same Apostle, hold captive in the obedience of the Faith.

These partisans, or rather worshippers of human reason, who take it, as it were, for an infallible mistress—who promise themselves to find under its auspices all kinds of happiness—have, no doubt, forgotten what grave and terrible injury human nature received from the fault of our first parents—an injury which has darkened its intellect, and inclined its will to evil. Owing to this cause, the most celebrated philosophers of antiquity, all of them writing admirably on many subjects, have contaminated their teaching with the gravest errors; and hence that continual combat, which We experience ourselves, and which makes the Apostle say: “I see another law in my members, fighting against the law of my mind.”

It is then unquestionable that, by the original sin propagated in all the children of

Adam, the light of reason has decreased, and mankind is miserably fallen from the former state of justice and innocence. This being so, who can believe reason sufficient to attain the truth? In the midst of so many perils, and in such great diminution of our strength, who can deny that he needs the aid of religion and Divine grace to preserve him from stumbling and falling in the way of salvation? This assistance God, in His goodness, gives abundantly to those who ask it by humble prayers; for it is written: "God resists the proud, and gives grace to the humble."

Wherefore, turning towards His Father, Christ our Lord affirmed that the sublime mysteries of the truth are not discovered to the prudent and the wise of this world, who pride themselves upon their genius and their learning, and who refuse to render obedience to the Faith; but that they are revealed to

humble and simple men who place their help and their repose in the oracles of the divine faith. It is necessary that you inculcate this salutary teaching in the souls of those who exaggerate the strength of human reason to the extent of presuming, by it, to scrutinize and explain even mysteries, an undertaking the folly of which nothing can surpass. Do you endeavor to withdraw them from such great perversity of mind, by making them understand that the authority of the divine faith is the most beautiful gift made by the Providence of God to men; that it is like the torch in the darkness, and the guide which conducts to life; that it is, in fine, absolutely necessary for salvation, for, "without faith it is impossible to please God, and he who will not believe will be condemned."

We have learned with grief that another error, not less melancholy, is introduced into certain parts of the Catholic world, and has

taken possession of the souls of many Catholics. Carried away with a hope for the eternal salvation of those who are out of the true Church of Christ, they do not cease to inquire with solicitude what shall be the fate and the condition after death of men who are not submissive to the Catholic faith. Seduced by vain reasonings they make to these questions replies conformably to that perverse doctrine. Far from Us, Venerable Brethren, to lay claim to put limits to the Divine mercy, which is infinite! Far from Us to scrutinize the counsels and mysterious judgments of God, unfathomable depth where human thought cannot penetrate!

But it belongs to the duty of Our Apostolic office to excite your Episcopal solicitude and vigilance to make all possible efforts to remove from the minds of men the opinion, as impious as it is fatal, according to which people can find in any religion the way of

eternal salvation. Employ all the resources of your minds and of your learning to demonstrate to the people committed to your care that the dogmas of the Catholic faith are in no respect contrary to the Divine mercy and justice. Faith orders Us to hold that out of the Apostolic Roman Church no person can be saved, that it is the only ark of salvation, and that whoever will not enter therein shall perish in the waters of the deluge.

On the other hand it is necessary to hold for certain that ignorance of the true religion, if that ignorance be invincible, is not a fault in the eyes of God. But who will presume to arrogate to himself the right to mark the limits of such an ignorance, holding in account the various conditions of peoples, of countries, of minds, and of the infinite multiplicity of human things? When delivered from the bonds of the body, we shall see God as He is, we will comprehend perfectly by

what admirable and indissoluble bond the divine mercy and the divine justice are united; but as long as we are upon the earth, bent under the weight of this mortal mass which overloads the soul, let us hold firmly that which the Catholic doctrine teaches us, that there is only one God, one Faith, one Baptism; to seek to penetrate further is not permitted.

However, as charity demands, let us pour out before God incessant prayers, in order that, from all parts, all the nations may be converted to Christ; let us labor, as much as it is in us, for the common salvation of men. The arms of the Lord are not shortened, and the gifts of the heavenly grace are never wanting to those who sincerely wish for them, and who beg for the assistance of that light. These truths should be deeply engraved on the minds of the Faithful, that they may not suffer themselves to be cor-

rupted by false doctrines, the object of which is to propagate indifference in matters of religion, an indifference that we see growing up, and spreading itself on all sides, to the loss of souls.

Do you, Venerable Brethren, oppose with force and constancy the principal errors by which the Church is attacked in our days, and which We have just explained; in order to combat and destroy them, it is necessary to have Ecclesiastics who will aid you in this labor. Our joy is great to see the Catholic Clergy neglect nothing, shrink from no fatigue to accomplish its duties superabundantly. Neither length of voyages, nor their dangers, nor fear of the inconveniences which are inseparable from them, can hinder them from traversing continents and seas to proceed to the most distant regions in order to procure for the barbarous nations which

inhabit them the benefits of humanity and the Christian law.

It is also a happiness for Us that the Clergy, in the frightful calamity which has ravaged so many places and so many great cities, have fulfilled all the duties of charity with such devotedness, and to the extent of making it an honor and a glory for one to give his life for the salvation of his neighbor. This fact will make it more and more manifest that in the Catholic Church, the only true one, is always found that beautiful fire of Charity which Christ came to bring down upon the earth to burn there without end. We have seen Religious women vieing in charity with the Clergy beside the sick, without any fear of death, which a great many amongst them have suffered heroically. At the sight of so much courage, even those who are separated from the Catholic

faith have been seized with astonishment, and have not been able to refuse the tribute of their admiration.

We have, then, good reason to rejoice, Venerable Brethren; but, on the other hand, Our Soul is penetrated with sorrow when We reflect that, in certain places, We find members of the Clergy who do not conduct themselves in all things as the Ministers of Christ and the dispensers of the mysteries of God. The result of this is, that the bread of the Divine Word is wanting in those places for the Christian people, who do not receive the nourishment necessary to the true life, and who have lost the use of the Sacraments, the sources of such great efficacy to obtain or to preserve the grace of God.

These Priests should be admonished, Venerable Brethren, and ardently excited to fulfil

with care, regularly, and faithfully, the duties of the Sacred Ministry. It is necessary to represent to them all the gravity of the fault of which they are guilty, who, in this time in which the harvest is so abundant, refuse to labor in the field of the Lord. We ought to exhort them to explain frequently to the Faithful what is the efficacy of the Divine Host to appease God and to turn away the chastisements which the crimes of men deserve; to remind them how important it consequently is to assist at the Sacrifice of the Mass religiously, and in a manner to receive abundantly the salutary fruits that it produces. Assuredly the Faithful will be in certain places more eager for acts of piety, if they shall receive from the Clergy a more active direction and greater assistance.

By this you see, Venerable Brethren, how

much we stand in need of seminaries governed by Bishops exclusively, and not by the civil power, in order to have worthy Ministers of Christ. You must have great care to form in piety and sound doctrine the young men, the hope of religion, assembled in these establishments, in order that they may thus be provided with a two-edged sword with which they may one day, as good soldiers, fight the battles of the Lord. Whether in the theological sciences, or even for the philosophical sciences, do not put into their hands any but the authors of approved faith, that they may not find themselves in any manner imbued with opinions little compatible with Catholic doctrine.

Thus, Venerable Brethren, you will be able to provide for the weal and the increase of the Church. But, in order that

our efforts may have happy results, we must cultivate concord and union of hearts. Banish dissensions, then; they break the bonds of charity, and the perfidious enemy of our race does not fail to foment them, knowing well of what assistance they are to him to enable him to do evil. Let us call to mind the defenders of the Faith in former times; they triumphed over the most obstinate heresies because they descended into the arena full of courage and of confidence, united, as they were, among themselves and with the Apostolic See as soldiers with their chief.

Such are, Venerable Brethren, the things on which We desire to speak to you in Our care and Our solicitude to fulfil the Apostolic Ministry which the divine clemency and goodness have imposed upon Our weakness. But We feel elevated and full of

courage by the hope of heavenly succors; and the ardent zeal, of which you have given so many proofs, for religion and piety, is a support on which We count with confidence in difficulties so great and so numerous. God will protect His Church; He will incline favorably to our common wishes, more especially if We obtain the intercession and the prayers of the Most Holy Virgin, Mother of God, Mary, whom We have, with the assistance of the Holy Ghost, and to Our great joy, proclaimed exempt from the stain of original sin, in your presence and in the midst of your applause.

Certainly it is a glorious privilege and one fully suited to the Mother of God, to be kept safe and secure in the universal disaster of our race. The greatness of this privilege will serve powerfully to refute those who

pretend that human nature has not been tainted in consequence of the first fault, and who exaggerate the force of reason to deny or diminish the benefit of revealed religion. May at length the Blessed Virgin, who has vanquished and destroyed all heresies, also efface and entirely overthrow this pernicious error of rationalism, which, in our unfortunate epoch, disturbs not only civil society, but which also afflicts the Church.

Now, it remains for Us, Venerable Brethren, to express to you with what consolation we have seen you come with eagerness and in a great joy from far distant countries to this Apostolic See, the bulwark of the Faith, the rule of the truth, the support of Catholic unity, and to wish you, with a great zeal of love, before you return to your sees, all things happy and salutary.

May God, the Arbiter of all things, and Author of all good, give you the spirit of wisdom and of understanding, that you may preserve your sheep from the snares set on every side for their ruin; and may that good and propitious God confirm with His all-powerful hand what you have already undertaken, or may hereafter undertake, for the advantage of your churches; may He give to the Faithful confided to your care, such a spirit that they may never seek to remove themselves from the side of the Pastor, but that they may listen to His voice, and hasten wherever he calls.

May the Most Holy Virgin, Immaculate in her Conception, assist you; may she aid you with faithful counsel in your doubts, sustain you in your anguish, and succor you in your adversities. Lastly, raising Our hands to Heaven, We bless you, with your

flocks, from the bottom of Our heart. May this Apostolical Benediction bestowed upon you be, then, as a certain testimony of Our charity in your regard; may it be as a certain presage of the eternal and blessed life that We wish to you all, and to your flocks; and which we beg of the Sovereign Pastor of souls, Christ Jesus, to whom, as well as to the Father and the Holy Ghost, be honor, praise, and thanksgiving for all eternity.

CARDINALES S. E. R.

*Patriarchae Archiepiscopi et Episcopi in Basilica Vaticana ad-
stantes Pio IX. Pont. Max. Dogmaticam Definitionem
de Conceptione Immaculata Deiparae Virginis Mariae
Pronuncianti inter Missarum Solemnia Die VIII.
Decembris An. MDCCCLIV.*

EMI ET RMI DD. CARDINALES.

ORDO EPISCOPORUM.

Vincentius Macchi Decanus S. Collegii Episc. Ostien et Veliternen.

Marius Mattei Episc. Portuen. et S. Rufinae.

Constantinus Patrizi Episc. Albanen.

Aloisius Amat Episc. Praenest.

Gabriel Ferretti Episc. Sabinen.

Antonius Maria Cagiano de Azevedo Episc. Tusculanus.

ORDO PRESBYTERORUM.

Jacobus Philippus Frasoni Tit. S. Mariae in Aracoeli.

Benedictus Barberini Tit. S. Mariae Transtiberim.

Hugo Petrus Spinola Tit. Ss. Silvestri et Martini ad Montes.

Adrianus Fieschi Tit. S. Mariae de Victoria.

Ambrosius Bianchi Tit. Ss. Andreae et Gregorii in Monte Caelio.

Gabriel Della Genga Sermattei Tit. S. Hieronymi Illyricorum.

Clarissmus Falconieri Mellini Tit. S. Marcelli Archiepisc.
Ravennaten.

Antonius Tosti Tit. S. Petri in Janiculo.

Philippus De Angelis Tit. S. Bernardi ad Thermas Archiepisc.
Firmanus.

Engelbertus Sterckx Tit. S. Bartholomaei in Insula Archiep.
Mechlinien.

Gaspar Bernardus Pianetti Tit. S. Xysti Episc. Viterbien.

Aloisius Vannicelli Casoni Tit. S. Praxedis Archiepisc. Ferrarien.

Ludovicus Altieri Tit. S. Mariae in Porticu.

Ludovicus-Jacobus Mauritius De Bonald Tit. SS. Trinitat. in
Monte Pincio Archiepisc. Lugdunen.

Fridericus Joseph Schwarzenberg Tit. S. Augustini Archiep.
Pragen.

Cosimus Corsi Tit. Ss. Joannis et Pauli Archiepisc. Pisanus.

Fabius Maria Asquini Tit. S. Stephani in Monte Caelio.

Nicolaus Clarelli Paraociani Tit. S. Petri ad Vincula.

Dominicus Caraffa de Traetto Tit. S. Mariae Angelorum Archiepisc. Beneventan.

Jacobus Piccolomini Tit. S. Marci.

Gulielmus Henricus de Carvalho Patriarcha Lisbonen.

Xystus Riario Sforza Tit. S. Sabinae Archiepisc. Neapolitan.

Cajetanus Baluffi Tit. Ss. Petri et Marcellini Episc. Imolen.

Joannes-Joseph Bonnel-y-Orbe Archiepisc. Toletan.

Jacobus Maria-Adrianus-Caesarus Mathieu Tit. S. Silvestri in Capite Archiepisc. Bisuntin.

Thomas Gousset Tit. S. Callisti Archiepisc. Rhemen.

Nicolaus Wiseman Tit. S. Pudentianae Archiepisc. Westmonasterien.

Joseph Cosenza Tit. S. Mariae in Transpontina Archiepisc. Capuan.

Joseph Pecci Tit. S. Balbinae Episc. Eugubin.

Dominicus Lucciardi Tit. S. Clementis Episc. Senogallien.

Hieronymus D'Andrea Tit. S. Agnetis extra muros.

Carolus Aloisius Morichini Tit. S. Onuphrii Episc. Aesinus.

Joannes Brunelli Tit. S. Caeciliae Transtiberim.

Joannes Scitowski Tit. SSmae Crucis in Hierusalem Archiepisc. Strigonien.

Justus Recanati Tit. SS. XII. Apostolorum.

Joachim Pecci Tit. S. Chrysogoni Episc. Perusin.

ORDO DLACONORUM.

Thomas Riario Sforza S. Mariae in Via-lata.

Ludovicus Gazzoli S. Eustachii.

Joseph Ugolini S. Adriani ad Forum Romanum.

Joannes Serafini S. Mariae in Cosmedin.

Petrus Marini S. Nicolai in Carcere.

Joseph Bofondi S. Caesarei.

Jacobus Antonelli S. Agathae ad Suburram.

Robertus Roberti S. Mariae in Domnica.

Dominicus Savelli S. Mariae in Aquiro.

Prosper Caterini S. Marie de Scala.

Vincentius Santucci S. Mariae ad Martyres.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
ARCHIEPISCOPI.		
Cardelli Aloisius Maria.	Achriden.	26 Dec. 1818.
Minucci Ferdinandus.	Florentin.	28 Jan. 1828.
Fransoni Aloisius.	Taurinen.	24 Feb. 1832.
Vespignani Joseph Maria.	Jam. Tianen. nunc Ep. Urbevetanus.	23 Jun. 1834.
Machale Joannes.	Tuamen.	8 Aug. 1834.
Missir Stephanus.	Irenopolitan.	12 Mar. 1837.
Martini Ludovicus a S. Theresia.	Cyrranen.	1 Jun. 1839.
Pichi Franciscus.	Eliopolitan.	17 Dec. 1840.
Polding Joannes.	Sydneyen.	15 Feb. 1842.
Marongiu Emmanuel.	Calaritan.	23 Ma. 1842.
Cometti Franciscus.	Nicomeden.	22 Jan. 1844.
Antonucci Ant. Mar. Benedict.	Jam. Tarsen. nunc Epis. Anconitan.	25 Jul. 1844.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Gentilini Franciscus.	Tianen.	20 Jan. 1845.
Przytusi Leo.	Gnesnen. et Posna- nien.	20 Jan. 1845.
Manzo Michael.	Teatin.	21 Apr. 1845.
Macioti Alexander.	Colossien.	22 Sep. 1845.
Asinari Alexander a Sanmarzano.	Ephesin.	19 Jan. 1846.
Angeloni Alexander.	Urbinate.	16 Apr. 1846.
Reisach Carolus.	Monacen.	2 Oct. 1846.
Romilli Bartholomaeus.	Mediolanen.	14 Jan. 1847.
Salvini Felicissimus.	Camerinen.	12 Apr. 1847.
Darcinales Petrus Ma- ria Joseph.	Aquen.	12 Apr. 1847.
Hurmuz Edoardus.	Siracen.	13 Sep. 1847.
Charvaz Andreas.	Januen.	8 Jul. 1848.
Sibour Maria Domini- cus Augustus.	Parisien.	11 Sep. 1848.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Debelay Joseph Maria Mathias.	Avenionen.	11 Dec. 1848.
Arrigoni Julius.	Lucan.	5 Nov. 1849.
Cullen Paulus.	Dublinen.	8 Jan. 1850.
Hughes Joannes.	Neo-Eboracen.	19 Jul. 1850.
Blanc Antonius.	Neo-Aurelien.	19 Jul. 1850.
Ligi-Bussi Antonius.	Iconien.	17 Feb. 1851.
Scerra Stephanus.	Anciren.	10 Apr. 1851.
Kenrick Franciscus.	Baltimoren.	29 Aug. 1851.
Garcia Michael.	Compostellan.	5 Sep. 1851.
Bedini Cajetanus.	Theban.	15 Mar. 1852.
Walsh Gulielmus.	Halifaxien.	4 Ma. 1852.
Dixon Joseph.	Armacan.	4 Oct. 1852.
Cuculla Franciscus.	Naxien.	14 Jan. 1853.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Zuiysen Joannes.	Utrajecten.	4 Mar. 1853.
Arnaldi Joannes Baptista.	Spoletan.	7 Mar. 1853.
Rauscher Joseph Otmarus.	Vindobonen.	27 Jun. 1853.
Tagliatela Vincentius.	Sy pontin.	23 Jun. 1854.
EPISCOPI.		
Laudisio Nicolaus Maria.	Policastren.	4 Jun. 1819.
Folicaldi Joannes Benedictus.	Faventin.	2 Jul. 1832.
Barzellotti Franciscus.	Soanen. et Pitilianen.	2 Jul. 1832.
Mazenod Eugenius.	Massilien.	14 Oct. 1832.
Briggs Joannes.	Beverlacen.	22 Jan. 1833.
Bouvier Joannes Baptista.	Coenomanen.	20 Jan. 1834.
Basetti Petrus Chrysologus.	Fidentin.	19 Nov. 1834.
Aretini Sillani Gulielmus.	Jam Terracinen.	6 Apr. 1835.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Labis Gaspar Joseph.	Tornacen.	6 Apr. 1835.
Dechessel Nicolaus Joseph.	Namurcen.	1 Feb. 1836.
Bourget Ignatius.	Marianopolitan.	10 Mar. 1837.
Bruni Franciscus.	Ugentin.	19 Mar. 1837.
Benaglia Cajetanus.	Lauden.	2 Oct. 1837.
Castellani Joseph Maria.	Porfirien.	8 Jul. 1839.
Raffaeli Petrus.	Regien.	23 Dec. 1839.
Besi Ludovicus.	Canopen.	10 Jun. 1840.
Vereing Guilielmus.	Northantonen.	11 Mar. 1840.
Brown Joseph.	Neuporten.	11 Jul. 1840.
Chatrousse Petrus Maria.	Valentinen.	13 Jul. 1840.
Stahl Georgius Antonius.	Erbipolen.	13 Jul. 1840.
Gigli Carolus.	Tiburtin.	14 Dec. 1840.

ALLOCUTION

*Of our Holy Father, Pius IX.
Pope, delivered in the
held December*

VENERABLE BRETHREN:

Amidst the grievous
culties and troubles by
ed, the most tender Father
God of all consolation
exceeding great joy for us
Church. For now, Venerable
long desired and most happy
be near, on which the In-
tion of the most holy Vir-
of God, may be defined

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COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Foretti Jacobus.	Clodien.	24 Jan. 1841.
Vibert Franciscus Maria.	Maurianen.	1 Mar. 1841.
De Vesins Joannis Amatus.	Agennen.	21 Jul. 1842.
Galligari Joseph Maria.	Narnien.	22 Jul. 1842.
Cajani Bonifacius.	Callien. et Pergulen.	22 Jul. 1842.
Girardi Ferdinandus.	Suessan.	22 Jul. 1842.
Aronne Eleonorus.	Montis Alti.	22 Jul. 1842.
Rendu Aloisius.	Annecien.	27 Jan. 1843.
Tizzani Vincentius.	Jam Interamnen.	3 Apr. 1843.
Mac-Nally Carolus.	Clocherien.	21 Jul. 1843.
O Connor Michael.	Pittaburgen.	11 Aug. 1843.
Landi-Vittori Aloisius.	Asisien.	22 Jan. 1844.
Doney Joannes.	Montis Alban.	22 Jan. 1844.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Rosani Joannes Baptista.	Eritren.	22 Jan. 1844.
De Preux Petrus Joseph.	Sedunen.	25 Jan. 1844.
Atanasio Bonaventura.	Liparen.	22 Jul. 1844.
Tirabassi Bernardus Maria.	Ferentin.	20 Jan. 1845.
Carletti Cajetanus.	Reatin.	21 Apr. 1845.
Luquet Joannes Onesimus.	Esebonen.	20 Aug. 1845.
Bagdanovick Urbanus.	Europien.	30 Sep. 1845.
Pellej Joannes Baptista.	Aquipendien.	24 Nov. 1845.
Marilley Stephanus.	Lausanen. et Geneven.	19 Jan. 1846.
Trucchi Petrus Paulus.	Anagnia.	21 Sep. 1846.
Cantimorri Felix.	Parmen.	21 Dec. 1846.
De Morlhon Joseph, Augustus Victorinus.	Anicien.	12 Apr. 1847.
Timon Joannes.	Buffalen.	23 Apr. 1847.

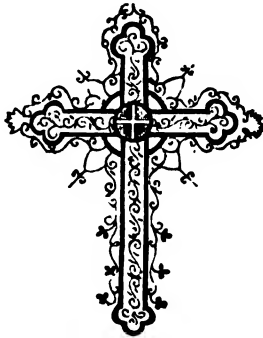
COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Novella Joseph.	Pataren.	22 Ma. 1847.
Vrancken Petrus Maria.	Colophien.	4 Jun. 1847.
Ricci Aloisius.	Signin.	14 Jun. 1847.
Serra Joseph Maria Benedictus.	Daulien.	25 Jun. 1847.
Derry Joannes.	Conflerten.	9 Jul. 1847.
Bislèti Camillus.	Cornetan. et Centumcellae.	4 Oct. 1847.
Zangari Amadeus.	Maceraten.	14 Apr. 1848.
Agostini Franciscus.	Nucerin.	14 Apr. 1848.
Gandolfi Franciscus.	Antipatren.	14 Apr. 1848.
Malou Joannes Baptista.	Brugen.	11 Dec. 1848.
De Salinis Ludovicus Antonius.	Ambianen.	2 Apr. 1849.
Acciardi Joannes Maria.	Anglonen. et Tursien.	20 Apr. 1849.
Singlau Joseph.	Burgi S. Sepulcri.	20 Apr. 1849.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Murphy Timotheus.	Cloynen.	3 Aug. 1849.
Dupanloup Ant. Felix Philibertus.	Aurelian.	28 Sep. 1849.
Bertolozzi Paulus.	Ilcinen.	7 Jan. 1850.
Van-Genk Joannes.	Adranen.	22 Mar. 1850.
Bachetoni Raphael.	Nursin.	20 Ma. 1850.
Ketteler Gulielmus.	Maguntin	20 Ma. 1850
Verzeri Hieronymus.	Brixien.	30 Sep. 1850
Desprez Julianus Flo- rianus.	S. Dionysii.	3 Oct. 1850.
Valentini Salvator.	Amerin.	17 Feb. 1851.
Bocci Raphael.	Alatrin.	17 Feb. 1851
Ferringno Raphael.	Boven.	17 Feb. 1851.
Pallu du Parc Ludovi- cus Teophilus.	Blesen.	17 Feb. 1851.
Grant Thomas.	Suttwarcon.	27 Jun. 1851.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Mengacci Mathias Augustinus.	Civit. Castellan. Hortan. et Gallesin.	5 Sep. 1851.
Brinciotti Cajetanus.	Balneoregien.	5 Sep. 1851.
Newman Joannes.	Philadelphien.	13 Feb. 1852.
Lyönnnet Joan. Bapt. Paulus Maria.	S. Flori.	15 Mar. 1852.
Regnault Eugenius.	Carnuten.	15 Mar. 1852.
Caputo Michael.	Oppiden	27 Sep. 1852.
De La Puente Ferdinandus.	Salamantin.	27 Sep. 1852.
Cardoni Joseph.	Caristen.	27 Sep. 1852.
Vitali Gesualdus.	Agathopol.	27 Sep. 1852.
Falcinelli Marianus.	Forolivien.	7 Mar. 1853.
Filippi Aloisius.	Aquilan.	7 Mar. 1853.
Ginoulhac Jacobus Maria	Gratianopolitan.	7 Mar. 1853.
Tirmarche Vitalis Honoratus.	Adrassen.	3 Jun. 1853.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
Roskel Richardus.	Nottinghamen.	29 Jul. 1853.
Goss Alexander.	Gerren.	29 Jul. 1853.
Foschini Emygdus.	Civit. Pleb.	12 Sep. 1853.
Förster Henricus.	VVratislavien.	12 Sep. 1853.
Bedini Nicolaus.	Terracinen.Privernen. et Setin	19 Dec. 1853.
D'Apuzzo Franciscus Xaverius.	Anastasiopolitan.	12 Jan. 1854.
Riccabona Benedictus.	Veronen.	7 Apr. 1854.
Jona Aloisius.	Montis-Falisci.	23 Jun. 1854.
Zannini Aloisius.	Verulan.	30 Nov. 1854.
Adinolfi Michael.	Nuscan.	30 Nov. 1854.
Alli-Maccarani Fran- ciscus Maria.	S. Miniati.	30 Nov. 1854.
Barbacci Felicianus.	Cortonen.	30 Nov. 1854.

COGNOMEN ET NOMEN.	TITULUS.	PROMOTIO.
ELECTI.		
Biazarri Joseph Andreas.	Archiep. Philippen.	30 Nov. 1854.
Bufarini Fidelis.	Episc. Ripan.	30 Nov. 1854.
Villanova - Castellacci Petrus.	Episc. Lystren.	30 Nov. 1854.



CKER
JUL 25 1985

